

APPENDICES

I

VERSIONS OF THE EDDIC SCENES IN SUMERIAN, BABY-
LONIAN, HITTITE, EGYPTIAN, GRECIAN, INDIAN AND
ARTHURIAN RECORDS.

SCENE II.—Coming of Thor, Dar, Dar-Danos, Pro-
Metheus, Adam or Ar-Thur to Civilize the World.

*Sumerian Version of the Coming of Adam as King Dar
(Thor) or Danie (Dan) and his Husbandry*

The hymns or psalms of the Sumerians, who were the Early Aryans or Early Goths, as I have shown elsewhere, contain numerous references to the coming of King Dar, or Dur, or Tur, which was the early spelling of "Thor," and it has the Sumerian synonym of *Dan* or *Danie*, i.e., Thor's *Dan* title in the Edda.^{45a} Two of these hymns sing:

"*Dar*, the king, the son of Lord Zax (Zeus). . . .

He assembles his people in strength to invade the hostile country.

Dar, the king, the son of his father, has made them turn the face against distant lands. . . .

The god who binds the hosts of the firmament speaks to the lord, to *Dar* :

'O lord ! a station on high (is thy habitation). . . .

O *Dar* ! thy command changes not ! . . .'

O lord . . . the smiter of the mountain,

The Darru hero, before whom the foe exists not.

Dar, exalter of men, who makes joyful his side ! "

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" O Lord Sakh (Sig) councillor . . .
The strength begifted, lord of the harvest lands,
He was created on the mountains, lord of the grain fields. . . .
Husbandman who tends the fields art thou, O Lord Sakh."^{44b}

The reference here to his being " the son of his father," presumably defines Adam-Thor's institution of Fatherhood or the patriarchal stage with marriage which he established, as we shall see, in place of the pre-Adamite Edenite Matriarchy, which possessed no marriage, nor home-life, nor succession in the paternal line. And this ancient title for Adam, Dar, or Thor of " Husbandman " is obviously the source of the later Semitic legend that " Adam delved " and " dressed the Garden."

Egyptian Version of the Coming of Adam and his Husbandry

The Ancient Egyptians, who derived their civilization, writing and the roots of most of their language from a colony of Early Aryans or " Sumerians," as I have shown elsewhere, sung of Adam as *Atmu* or *Atum*, and by other titles in their hymns long after he had become deified (see his representation in Fig. 28). They identified him with the sun, which he worshipped, and made his chief shrine at Heliopolis or " The City of the Sun," and also called him *Heru*, a name which equates with his Eddic title of *Her* or *Heria* ; and they seem also to have called him *Daru* and *Dari*.^{45c} They often called him " Creator of men," presumably because he was the first who " made men of men." They refer also to him as " maker of corn " and " maker of herbs of the field," presumably from his being the establisher of agriculture and " a tiller of the ground." One of these Egyptian hymns sings :

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"Thou who art chief in thy fields . . . the creator of men and women . . . the producer of the staff of life (wheat and barley) and the maker of the herb of the fields which giveth life unto cattle. . . . Thou who comest from the land of the Mâtchau people. Thou who art *Atmu*. . . . Thy names are manifold. Thou overthrowest thy enemies. Thou art the Great Hawk which gladdenest the body, the beautiful face which gladdenest the breast." ^{45d}

Greek Version of Adam or Dar-Dan's Advent to Troy as Dar-Danos

Homer, in citing the lineage of Æneas from the first king of the Trojans, says briefly :

"First, Zeus the cloud-gatherer begot *Dar-Danos*, and he established *Dar-Dania* ; for not yet was holy *Ilios* (Old Troy) built upon the plain to be a city of mortal men ; but still they dwelt on the slopes of many-fountained *Ida*." ^{45e}

On the *Dan* title for King Thor or Dar in the Eddas, see Scene V and later, and on *Dan* as a Sumerian title of Thor, and on Troy and Dardania in Sumerian, see Appendix V and my Dictionary. ^{45f}

Indian Version of Adam-Thor or Bur's Advent

The first king, and Aryan king, of the Old World, and the inventor of agriculture was, according to both the Vedas and the ancient Indian Epics, styled *Prithu Vainya*, presumably a variant spelling of Thor's Eddic titles of *Bur-Ōth(-Ōd)* and *Ving*. These epics record that :

"At his birth all living creatures rejoiced. He was resplendent in person as if the blazing deity of Fire had become manifest. In his right hand was the disc emblem of the Sun-God [the Wood-(Cross) of Thor in the Edda] the sign of a universal emperor. The mighty *Prithu Vainya* being invested with universal dominion soon removed the grievances of the people—oppressed by the Earth Mother—and winning their affections derived the

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title of *Raja* [Regi of Edda] or king. *Before his time there were no definite villages or towns, no pastures, no agriculture—the wild fruits and roots forming the only food of the people and procured with great difficulty (often) perished during the period of anarchy—and no highways for merchants. All these civilizations originated in the reign of Prithu.*" ^{45g}

In the Vedas, under the name of Indra, *i.e.*, the Sumerian *In-Dara* or "King Dara" (Thor or Eindri) as the father-"god," is the leader of the Aryan tribes to victory, and is given similar personal human traits to those of Thor or Dar in the Edda. He is often spoken of as having been born. In personal appearance he is huge, tawny-haired, tawny-bearded, "fair-lipped," and his complexion has the ruddy brightness of the sun. He has strong, well-shaped arms and carries (like Thor) a "four-cornered" bolt in his hand, which is compared to the Sun.

Gothic Race of King Adam, Dar, Thor, or Arthur

The Gothic race of King Adam, Dar, Thor or Bur, apart from the Eddic accounts and his detailed genealogy therein, is established from Sumerian sources in WMC. It is also seen by his Gothic garb and horned head-dress and Aryan features in all his representations on the countless Sumerian, Hittite, Phœnician, and Babylonian seals, many of which are figured here,^{45h} and in the Hittite rock-sculptures (*e.g.*, Fig. 16), and in the more or less contemporary ivory dagger-handle in Pl. V and Fig. 36, p. 48.

DIFFERENT VERSIONS OF PROMETHEUS

SCENE III.—Thor, Adar Bur-Mioth or Pro-Metheus or Adam's Uplifting of Man in Sumerian and Greek Versions.

Sumerian Version of Adam-Thor or Dar's Civilizing Uplifting of Man

In the Sumerian hymns, under his title of "Lord *Adar*" (*i.e.*, his identical title in the foregoing and later Edda) and as *Dar* or *Darru* (*i.e.*, Thor), Adam is hailed as "The Exalter of Men," "The Destroyer of the Evil one," a Law-giver and Judge, and as of the Sun-cult. Thus in these hymns he is acclaimed :

"The *Darru* hero before whom the foe exists not,
Adar, exalter of men, who makes joyful his side ! . . .
Thou who destroyest the life of the evil one, may thy heart be
exalted !
May the command of the Sun-god be a command unto thee !
Like a judge direct the world aright."⁵⁰

Greek Version of Adam Bur-Mioth's Civilization of the Aborigines of Asia Minor as "Pro-Metheus"

The memory of Adam *Bur-Mioth* as "The Friend of Man" and the first great uplifter and civilizer of the early men of the Old World survived amongst the Greeks as the titanic king "Pro-Metheus" (dialectic for the Eddic *Bur-Mioth*), who first civilized mankind and brought fire to their home hearths and whose location was also significantly in Scythia, Caucasia and Asia Minor. But the poets adopted the late Semitic perversion that he warred against the unjust "god of heaven" instead of against Satan and Hell. The poet Æschylus, about 500 B.C., thus makes Pro-Metheus recite his achievements for the welfare of humanity, which will

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be seen to be essentially similar to those recorded in the Edda, and the ignorance of the primeval men is also couched in the negative form :

“ Of human kind,
My great offence in aiding them, in teaching
The infantile fancy and rousing torpid mind
To take grasp of itself—of this I'll talk ;
Meaning to mortal men no blame, but only
The true recital of mine own deserts.
For, soothly, having eyes to see they saw not,
And hearing heard not ; but like dreamy phantoms,
A random life they led from year to year,
All blindly floundering on. No Craft they knew
With woven brick or jointed beam to pile
The sunward porch ; but in the dark earth burrowed.
And housed, like tiny ants in sunless Caves.
No signs they knew to mark the wintry Year :
The flower-strewed Spring, and the fruit-laden Summer,
Uncalendared, unregistered, returned—
Till I the difficult art of the Stars revealed,
Their risings and their settings. Numbers, too,
I taught them and Writing—how
By marshalled Signs to fix their shifting thoughts,
That Memory, mother of Muses might achieve
Her wondrous works. I first slaved to the yoke
Both ox and ass. I, the rein-loving steeds
Joined to the Car ; and bade them ease the toils
Of labouring men vicarious. I the first
Upon the canvas-winged car of Mariner
Was launched wave wandering. Such wise arts I found
To soothe the ills of man's ephemeral life.

Nor healing Food nor Drink,
Nor Unguent knew they, but did slowly wither
And waste away for lack of pharmacy,
Till taught by me to mix the soothing drug,
And check corruption's march.

Yet more : I probed the Earth,
To yield its hidden wealth to help man's weakness—
Iron, Copper, Silver, Gold. . . .
And thus with one short word to sum the tale,
Pro-Metheus taught all arts to mortal men.” ⁵¹

DIFFERENT VERSIONS OF BATTLE OF PHRYGIA

SCENE VI.—Battle of Phrygia in Sumerian and Homeric Greek Versions.

Sumerian Version of the Battle of Phrygia

The Ancient Sumerians, or Early Goths, also preserved the memory of this epoch-making victory of King Thor Dar or Adar over the Lion-tribe of Phrygia or *Firig* in their hymns. Thus we find they sang :

The sting of Firig,⁶⁷ the mighty serpent of Ilu (El or Ale)
Thou O Dar removest, making it to turn away from the land.
Dar, the king, the son of the enthroned Zax has caused it to turn
into itself. . . .
He assembles his people in strength to invade the hostile land. . . .
Dar the warrior, who knows not fear (has driven away) the
pest. . . .
Daru, the strong hero before whom the foe exists not. . . .
Has driven his chariot over the mountain, has scattered wide
the seeds.
Men have altogether proclaimed his name daily, for sovereignty
over them.⁶⁸

Homer's Version of the Battle of Phrygia

Homer also celebrates this great traditional victory of Thor or Ottar in Phrygia in his account of the battle of King Otreus in Phrygia with the Amazons, although with poetic licence he makes Otreus a different individual from Dar-Danos of Troy, though an ally of the Trojans, with further anachronism of placing his date only about a generation before the Fall of Troy. He makes King Priam of Troy say :

“ Erewhile fared I to Phrygia, the land of the vines,
And there saw I men of Phrygia, they of the nimble steed,
many
Even the hosts of *Otreus* and god-like *Myg-don* ⁶⁹
That were encamped along the banks of Sangarios.

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For, I too being their ally was numbered among them,
On that day the Amazons came, the peers of men."

This pioneer civilizing conquest of Phrygia by King Meide-the-Asa, or Geiri, Gær or George, now explains why nearly all the older historical Kings of Phrygia adopted the regnal title of Midas or Gordios.

Phrygia in the Indian Vedas and Epics

Phrygia is called *Vriji* and *Vrichi* in the Indian Vedas and Epics.⁷⁰ And the Phrygians are referred to as enemies of the Aryans in the Vedas.

SCENE IX.—Eve or Gunn's (Guen-Evere's) Marriage with King Adam or Thor in Sumerian, Indian and Greek tradition, and as compared with Genesis.

Sumerian Version of the Marriage of King Adam & Eve

The Sumerian and Babylonian hymns refer to Adam or An-Dara's marriage with Eve or Idun, and her consecration by him from the Edenite into his higher religion. Thus :

For ever is the Lady of the Eternal Tree thy comrade. . . .
O Lady of Plants, mighty plant of Heaven !
With his pure hands, he has established thee.
In-Duru, the divine antelope has carried thee to a place of purity
With his lustrous hands has he carried thee,
With honey and butter has he carried thee,
He has laid the waters of prophecy on thy mouth,
He has opened thy mouth in prophecy,
Like the Lord, like the heart of the Lord, O evil tongue.¹⁰⁰

DIFFERENT VERSIONS OF MARRIAGE OF ADAM

Genesis Version of Adam & Eve's Marriage

In the Hebrew Genesis we read :

" And *Adam* said, ' This is now bone of my bone and flesh of my flesh. She shall be called *Ash* because she was taken out of *Aish*. Therefore shall *Aish* leave his father and mother and shall cleave unto his *Ash*, and they shall be of one flesh.' . . . And Adam called his wife's name *Ivi*." (Gen. ii. 23-24 and iii. 20.)

Here it is seen, on comparing the Hebrew text with our English Authorized and Revised Versions, that the later Hebrews and our English translators of this Hebrew text have made the personal names or titles of Adam (*Ad-am* and *Aish*—the latter from the Aryan Sumerian *Aś*, title of Lord Dar, and his Eddic title *Asa* or " Lord ") and of Eve or *Ash* (from the Sumerian title of *Aś* or *Ash* or *Azu* for Dar's wife),¹⁰¹ into generic terms for " man " and " woman," by equating them to the Semitic Chaldee *Ishu* and *Ishshu* respectively ; and thus effectually disguising the old personal titles in the Hebrew text tradition. And *Ivi*, which is Adam's wife's name *in the Edda as well as in the Hebrew text*, is rendered as " Eve " in our English verses.

Marriage, and that monogamous, with Home Life and Paternity, appears to have been first instituted officially by King Adam Thor as an essential part of his Higher Civilization. In the pre-Adamite period under the Matriarchs of Eden promiscuity appears to have exclusively prevailed. Adam, moreover, made marriage a contract ; and he himself is styled " The Hallower of Marriage " and " Ottar of the Homesteads." But as we have seen, his own marriage with Eve was by no means the first marriage amongst the Aryans or Goths.

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Indian Version of Adam Bur's & Eve's Courtship & Marriage

This epoch-making marriage is also celebrated in the ancient sacred books of the eastern branch of the Aryans, the Indian Vedas and Epics. It is thus summarized in its early Vedic commentary,¹⁰² wherein Thor or Bur is called by the Sanskrit form of the latter title, *Purū-of-the-Sun*," and Eve or Asi or Asyn-of-Ior is called *Aśi* of *Ur* (*Uru-aśi*) :

" Now in the days of yore, the nymph Uru-Aśi dwelt with the royal seer Purū-ranas ; and having made a contract with him, she lived in wedlock with him."

This marriage " contract " appears to have been a civil contract.

The wooing in the Indian Versions is made to be done chiefly by Bur or Thor with lovers' quarrels. Thus in a long old Vedic hymn, in the dramatic form of a dialogue between " Purū of the Sun (-cult) " and Aśi of Ur, which is full of archaisms and difficult to translate, the opening and other stanzas read as follows—the reference to devouring wolves seem significant of Eden.

Purū Ho thee, my consort ! Stay thou fierce-souled lady, and
speaks. let us reason for a while together.

Such thoughts as these of ours, while yet unspoken in
days gone by have never brought us comfort.

Asi. What am I now to do with this thy saying ? I have gone
from thee like the first of the Dawns.

Purū of the Sun return to thy home : I, like the wind,
am difficult to capture. . . .

Go home again, thou fool ; thou hast not won me !

P. Thy lover shall flee forth this day for ever, to seek,
without return the furthest distance.

Then let his bed be in Destruction's bosom, and there
let fierce rapacious wolves devour him

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- A. Nay, do not die, Purū, of the Sun, nor vanish : let not the
 evil-omened wolves devour thee !
 With women there can be no lasting friendship : Hearts
 of hyenas are the hearts of women ! ¹⁰³

As in the Edda and in the Greek legend of her as Aphrodite or "Sea Froth," Eve as "Asi of Ur" is described in the Indian Epics as "sporting in the waters like a swan," a swan-maiden, and in company with Gandharvas ¹⁰⁴—the *Gandr* weirds of the Edda.

Greek Version of Adam Bur-Mioth's or "Pro-Metheus" " *Marriage with Eve, Asi, or Asia*

The memory of Adam Bur-Mioth's marriage with Eve or Asi or Asyn of Ior is found amongst the Greeks in their tradition of Pro-Metheus, *i.e.*, the Bur-Mioth of the Eddas as we have seen. His wife was called therein variously *Asia*, *Hesione* and *Euruph-Æssa*, now seen to be merely varying phonetic spellings of the Eddic *Asi* or *Asyn* of Ior or Urd, the Queen *Aś* of Urdu of the Sumerian and the *Urv-Aśi* of the Indian versions.

In his graceful Greek poem Æschylus in describing Pro-Metheus as lying wounded and bound by his enemies, introduces his wife's brother Oceanos as a visitor who recalls the festive wedding of Pro-Metheus with his sister Hesione, in these words :

"What diverse strain I sang thee then,
Around the bridal chamber,
And around the bridal bath,
When thou my sister fair, Hesione,
Won by rich gifts didst lead
From Ocean's caves thy spousal bed to share !"

Here it is noteworthy that Hesione or Asyn or Eve is again called an "Oceanid" or of "The Sea-froth kin."

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SCENE X.—Cain's Birth and Boyhood in Sumerian, Egyptian, Indian, and Greek tradition

Sumerian Version of "Cain," son of Adam or Dar, as the great Sumerian Emperor Gan or Kan

The name "Cain" of the English version of the Hebrew Old Testament, spelt in the Hebrew *Qain*, is now found to be a corruption of the Sumerian name of Adam or Dar's son, the great Sumerian emperor *Gan* or *Kan*,¹¹³ who was the famous establisher of the Agricultural Stage of the world, and who bore the regnal name of *Bakuś*, his *Bauge* title in the Edda, the historical human origin of Bacchus, afterwards deified by grateful humanity as "The Lord of Plants and Wine"¹¹⁴—a fact which is even reflected in the Hebrew Genesis which says "Qain was a tiller of the ground." He is also frequently referred to as "The Son Duke" (*Mar-Duk*) and the emperor *Azag*.

Cain in Egyptian Tradition

Similarly the Ancient Egyptians, whom I have shown were a colony of Sumerians in race, speech, hieroglyph writing and culture, also called him *Khan(m)*, "Lord of Corn and Wine," with the synonym of *Basa*, i.e., Bacchus.¹¹⁵ And I have established his identity with *Khonsu*, a title of Horus or *Heru*, the son of Osiris (*Asaru* of the Sumerian), the first Aryan King.

Cain in Indian Tradition

Similarly the Indian or eastern branch of the Aryans called him "Lord *Gan*" (*Gan-asha*) as "Lord of Grain

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and Wealth," and also *Basu*, i.e., Bacchus.¹¹⁶ And his birth is described in the Indian Purana epics (WVP. iv. 8 f.)

Cain in Homer

He is, moreover, disclosed as the historical original of Dar-Danos' (Thor-Dan's) son "*Erichthonios*," or "Great one of the Earth"—a fitting title for him as the extender of Agriculture and the human original of Bacchus or Dionysos. His capital was Unug or Enoch, i.e., Cain's city of Enoch or *Erech*, of the Genesis account in Lower Babylonia; and Greek tradition credits Dionysos with building a bridge across the Euphrates.

Homer records his birth and his famous horse-stud (significant in regard to Cain's Eddic title of "The Rider"):

Then Dar-Danos begat a son King Erichthonios
Who became the richest of mortal men.
Three thousand mares had he pastured
Along the marsh meadows rejoicing in their tender foals.¹¹⁷

And Cain as Lo-the-Rider is frequently celebrated in the Edda as we have seen. Cain, also, in series with his Eddic title of "The Dispenser of Mead," and his Sumerian title of *Bakus* or "Bacchus," is celebrated by Homer as "Gany-Mede" or "Gany (Cain) of the Mead," and "Cup-bearer of Zeus," though made by Homer anachronistically to be a later descendant of Dar-Danos. And in the Edda we have seen that Cain is "the cup-bearer" to King Dar-Dan and his lords.

Cain in the Arthur & Irish Legends as Gawain & Conn

The identity of Gunn, Kon or "Cain" with King Arthur's son, Sir Gawain, is fully established in the

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next scenes. In the late Arthurian legend Gawain has been generally conjectured by the later bards to have been the "nephew" of King Arthur, but he is now clearly seen to be his son. The young hero Kon or Cain, "the equal of nine men" in the above Edda, and "the equal of nine hundred men" in a later Edda is now disclosed as the historical original of the Irish Sun-hero "Conn, The Fighter of a Hundred."

SCENE XII.—Adam's Decalogue in Sumerian, Babylonian, Indian, and Hebrew Versions

Adam's Decalogue re Sumerian, Hittite, Babylonian, Hebrew & Modern Codes

This old Adamite traditional Aryan-Gothic code, with its lofty ethical rules of conduct and principles of equity, seem to be an expansion of Adam's first and greatest commandment "Brothers must not battle" (Sc. II). The provision of arms for self-defence outside Gothland was mentioned in the tenth merely as a necessary practical precaution against the truculence of the savage tribes of the old pre-Adamite world.

The Sumerian hymns credit Dar or Sig with being a law-giver.

"O Dar! Thy command changes not. . . .

May the command of the Sun-god be a command unto thee!

Like a judge direct the world aright.

O Lord Sakh, councillor!" ¹²⁴

This Adamite code as preserved in the Edda also gains Sumerian confirmation by the titles and functions of King *Dar*, *Bur*, *Mid* and *Mitra* (the Eddic *Miot* and *Meti*) by their Sumerian definitions as "Holder of the Styles of the Law," "Lord Judge of the Land" and

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"Compassionate Counsellor." ¹²⁵ This last title occurring also in the Sumerian hymns is significantly in literal agreement with the Eddic term of "Counsel" for his commandments.

This Adamite decalogue is obviously the basis of the later decalogues of the imperial Catti or Hittites of Asia Minor, which are now admitted to be the source of the Babylonian code of the Sun-worshipping King Khamurabi—who claimed to have received it graven on tables of stone from the hand of the Sun-god—and later codes down to the Roman and the British and through the Babylonian of the ethical portions of the "Mosaic" decalogues which are now generally regarded as having been borrowed from the old Babylonian in the captivity period, along with the legend attaching to them of having been granted by the hand of God.

The number *ten* was presumably fixed on by Adam for the convenience of telling off the commands orally on the fingers of the hands in teaching them to his people, and to enable them to memorize them more readily.

This Tenfold or decalogue category runs through most of the Ancient Aryan ethico-religious systems. Thus in Buddhism are the 10 Principles of Right Conduct, the 10 Perfections, 10 Stages of Buddhahood, 10 Fetters or Errors to be corrected. In Brahmanism are 10 Virtues of Initiation, 10 Sins, 10 Mental Restraints, 10 forms of the Sun-god Vishnu, 10 Horses of the Sun, 10 Fire-worshippers, 10 Priests, etc. Pythagoras, a native of Asia Minor, taught the 10 Virtues of Initiation, and made the number 10 representative of Sun and of Heaven. And it seems re-echoed in "the 10 righteous men" sought for in vain by Abraham, and in the "Ten talents" of the worthy servants referred to by Christ.

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Indian references to Adam's Laws or Commandments

Under his title of Prithu the Indian Epics record that this first king "is a speaker of truth, bounteous, a keeper of his promise. He is wise, benevolent, patient, valiant, compassionate, kind-spoken and a terror to the wicked. He cherishes the good and in administering justice is indifferent to friend or foe." ¹²⁶

Hebrew Confirmation (?) of Adam's Decalogue

What appears to be Hebrew confirmation for this Edda, in regard to Eve being traditionally associated with the propagation of these Ten Commandments of Adam, which were diametrically opposed to and directed against the Serpent-cult of Eden, seems to be found in *The Ten Curses* to be pronounced against Eve, as prescribed in the Talmud.¹²⁷ These would now seem to be a counterblast against Adam's Ten Commandments in propagating which Eve took an active part, as recorded in this Edda. And the Hebrew story of Eve eating the apple as "The Forbidden Fruit" of the "Tree of Knowledge," and giving it also to Adam to eat, is now seen to be a perversion of the fact that Eve became a votary of King Adam's rival and superior cult of Righteousness, with its sacred emblem of the Rowan Apple and its tree growing in his own garden in Cappadocia and not in Eden. Perhaps the archaic Hittite rock sculpture of the marriage of King Adam and Eve at his capital in Cappadocia, representing Eve as if offering a large apple to Adam (see Fig. 58), seen and misinterpreted by an early Hebrew merchant unable to read the Hittite hieroglyphs, may have been the basis of the Genesis legend of "the temptation of Adam by Eve."

GREEK VERSION OF PROMETHEUS LEGEND

SCENE XV.—Wounding of Adam-Thor by Abel-Sut in the Greek Prometheus, Indian, Egyptian, Osiris-Set Versions, and in Lion and Unicorn legend.

Greco-Semitic Perverted Version in "Pro-Metheus Bound" Legend

Whilst the earlier Greeks retained the true tradition of this event in their *Zeus-Typho* legend as above figured and described, the later Greek myth-mongering bards adopted the spiteful Semitic string of perversions that Adam as Pro-Metheus, although admittedly a noble and righteous hero, and "the best Friend and Champion of Mankind," was fighting against Zeus of Heaven (*i.e.*, himself), who in revenge against Pro-Metheus' "sin" of "stealing Fire from Heaven" to benefit mortal men and of refusing "to cease befriending man," nailed down that hero to a rock in Scythia and kept him there enchained in perpetual torture for evermore! Here, the malicious Semitic wish to harm Adam's memory was clearly "father to the thought." But even these later Greek bards are forced to admit, besides the appalling injustice of such a story, that this so-called "Zeus" was not the grand universal and eternally just father-god of that name of Homer, but was on the contrary "a new" god, and "vindictive, unjust, unrighteous, lustful, cruel and jealous," that he was in fact merely the old malignant Semitic El-Wodan-Satan to whom the Semites had coolly transferred Adam's title of "Zeus" and whom they had pitchforked from Hell into Heaven, and there used as a bogey to revenge themselves on Adam's memory.

Even the manner of wounding is perverted: Adam Pro-Metheus is chained and nailed by iron stakes to a

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rock, instead of being temporarily felled by a piece of sharp rock, an iron-ore tang. Significantly also the agent of this Semitic "Zeus" who wounds and nails Pro-Metheus is Vulcan of the Hell-fires, with Cyclops ogres as his servants and his sacred animal the Dog, *i.e.*, the domesticated Wolf, and he was the maker of Pandora's box, out of which issued all the ills which beset mankind, and thus he was merely a thinly-disguised reflex of Sutt or Satan. Moreover, this late Greek tale of his agonizing fettering of Adam in everlasting torture, so that "no saviour will appear" *is the identical phrase used in the Indian version of the same Mother-Son cult, see below.* The poet Æschylus makes Vulcan with a pretence of pity say :

" My heart shrinks back
From the hard task to nail a kindred god
To this storm-battered crag. . . . High-counselled son
Of Right-decreeing Themis, I force myself
No less than thee, when to this friendless rock
With iron bonds I chain thee, where nor shape
Nor voice of wandering mortal shall relieve
Thy lonely watch ; but the fierce-burning Sun
Shall parch and bleach thy fresh complexion. Thou
When motely-mantled Night hath hid the day,
Shalt greet the darkness, with how short a joy !
For the morn's sun the nightly dew shall scatter
*And thou be pierced again with the same pricks
Of endless woe—and saviour shall be none.*"

Indian Version as " The Wounding of Mitta of Vind "

This hitherto unrecognized Indian version of the " Pro-Metheus Bound " legend is recited by Buddha in his sermons ; and significantly Adam or Pro-Metheus bears therein his Eddic title of " *Miot or Mioth of Vind* " (in Phrygia) as " Mitta of Vind," and his assailant is

INDIAN VERSION OF PROMETHEUS LEGEND

called *Satta*, equating with *Sutt* of the Edda. Buddha, the Indian pessimistic ascetic teacher of the fifth century B.C. was a namesake of Bodo, Bauta or Wodan, and appears to have been somewhat matriarchist in his sympathies, though excluding women from his order. He was specially contemptuous of *Sakka* or *Indra*, *i.e.*, Adam as the deified *Zagg*, *Sig* or *In-Dara*; and in the tales which he used to illustrate his sermons and his imaginary "former births" he claimed to have been "the son of *Maya* or the Earth Mother who dwelt in a byre with cattle," *i.e.*, the matriarch *Meyia* or *May* of the Edda, and "the illegitimate son of a widow," such as *Sutt* or *Baldr* is called; he also disapproved of marriage and home-life, and deserted his wife, and claimed to have had several "former births" as a serpent.

In his tale of "*Mitta of Vind*," Buddha relates that *Mitta* of *Vinda* was an unbeliever in the religion of his mother and refused to keep her "full Moon holy day" (presumably lunar cult) and left her; but in consequence of these sins he eventually, after dwelling in palaces, reached hell. There a *Satta* threw a fiery revolving "Razor Wheel" at him, which stuck in his skull causing him grinding torture. Buddha, who visited the hell, cordially agreed with the "punishment" in a speech, in which he calls himself "King of the *Devas* (*i.e.*, Devils)," saying:

"The Wheel shall roll and on shall roll; *no Saviour shall appear*:
Fixt on thy head till thou be dead, O *Mitta* of *Vinda* hear!
No more to dwell in island palaces
Of Crystal, silver or of sparkling gems—
With *flinty* headgear thou'rt invested now,
Nor shall its grinding torture ever cease
Till all thy sin be purged and life shall end." 143

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Wodanist Perversion of the Event

The Wodanists, headed by the Iclander Snorri, seized with avidity on the wounding of Thor, the arch-enemy of Wodan, and disregarding the texts, retailed a fable making the stone missile stick irremovably in Thor's skull, causing him everlasting agony. This is in series with the late Pro-Metheus and the above Indian versions.

" Celtic " Perversion of the Event in British Royal Arms

A curious survival of the " Prometheus Bound " version is seen in the Lion and Unicorn emblem of the United Kingdom of Great Britain, in which the unicorn introduced by King James I from Scotland is represented chained and manacled. The unicorn, as I have shown elsewhere,¹⁴³ is the royal Goat or Goat-Antelope emblem of the great King Adam Thor as seen in the ancient Hittite sculptures at his capital (see Fig. 58), and on Sumerian, Hittite, Babylonian and Phœnician sacred seals (Figs., p. 63 f.), and repeatedly referred to in the Sumerian and Indian Vedic hymns as well as the Edda. In its later Scots and English representations the heraldists have ignorantly transformed it into a one-horned horse, and, presumably under Keltic, *i.e.*, Chaldee priestly influence (probably Druid) have chained it by the neck, in its relation to its adversary and mauler the Chaldee Lion—the symbol of the ravening Son of Mother May. The Welsh or Cymric Britons, however, with purer traditions, have rightly retained it in its original unfettered form of the invincible Gothic Goat as their national mascot.

DIFFERENT VERSIONS OF PROMETHEUS

Egyptian Version

In the Egyptian version, as altered by the polytheistic priests, who like the Chaldees had erected the Semitic Wolf-fiend chieftain Sutt or Set into a "god," the event is made to be the murder and mutilation of the Solar Father-king Asar (the Osiris of the Greeks), whose name is derived from one of the Sumerian titles of Thor.¹⁴⁴ The arch-enemy of Asar or Thor in Egyptian is his "brother" the Wolf-headed fiend called *Set* or *Suti*, a name spelt by Plutarch *Seth*, in series with the Hebrew, and identified by him with the storm-fiend *Typho*, evidently cognate with the Eddic title of Ty for Baldr as the Wolf-chief. This Wolf-fiend Suti, Set, Seth or Typho is made to kill Osiris (by drowning) and afterwards cut up his body into fourteen pieces. He is represented (see Fig. 12), with a Wolf's head and carrying a tanged or saw-like weapon.

Irish Version of Abel as "Fāl of the Fiery Stone Wheel"

"Fial" as one of the dialectic forms in this Edda of the name of Bal or Baldr as the possessor of this "Hell-ball" identifies him with "Fāl of the Fiery Stone Wheel" of the Irish Scots legends, in some of which the stone is called a "razor-wheel." And significantly he appears to have been surnamed in those legends *Lug*,¹⁴⁵ i.e., Abel's surname of *Loki* in the Edda. This "Fāl's Stone Wheel" in those legends is associated with "Conn-the-Hundred-Fighter," who we have seen was Kon or Cain who extracted the missile; and who perhaps kept it as a trophy, as he never appears himself to have used it as a missile in the Irish legend.

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SCENE XVI.—Ducking of Thor by Sutt or Seth-Abel in
Babylonian and Egyptian Versions.

*Babylonian Version of " Adamu the Son of God " defeating
Šūtu (Seth or Abel) for capsizing him when fishing on
the sea*

Striking confirmation of the authenticity of this Eddic tradition of Adam-Thor defeating Loki-Baldr or Sutt (or Seth) on the sea is, I find, extant in the well-known Babylonian or Chaldean epic, dating back probably to about 3000 B.C., on " How Adamu the Son of God broke the hand of S'ūtu." This epic, of which a tablet copy in Assyrian of about 700 B.C. was found, had existed amongst the Sumerians about 3000 B.C., as I have shown from the " trial " scene therein being figured on an Early Sumerian seal of about that date (see Fig. 25). But Assyriologists have fancied that it was merely mythological and referred to " the breaking of the wing of the destructive South Wind (Šūtu)," just as Runic scholars have hitherto imagined that the Eddas are merely mythological, and their heroes not human and historical persons.

In this Babylonian epic, the hero is significantly called " Adamu-the-Son-of-God In-Dur," implying that God (the idea of whom seems to have been first imagined by Adam) was already named after Thor or " Ad-of-the-Inn " himself ; whilst the human Adam was made " The Son of God "—just as Adam is called in the New Testament " The Son of God." The Father God is also called therein *An* or *Anu* in keeping with the Edda which calls Thor's father *Oinn*. This Babylonian version of the later myth-mongers makes Adamu to be brought

DIFFERENT VERSIONS OF DUCKING OF THOR

for trial before his " Father " for injuring S'ūtu, and in defending his action to call himself also *Bili*—Bil being as we have seen a title of Adam-Thor.

The Babylonian text reads : 154

Šūtu in destroying anger soused him, Adamu, under :
Unto the abode of the fishes made him sink.

(Adamu said) : " O Šūtu thou hast me tricked the
worst of all.

Thy hand will I break ! "

As with his mouth he had said,
So of Šūtu the hand was broken.

For seven days Šūtu over the land did not destroy-
ing rage.

Lord Anu to his minister Ila Abrat spake :

" Why has Šūtu for seven days
O'er the land not destroying raged ? "

His minister answered him :

" Bili Adamu, the son of God In-Dur,
Of Šūtu the hand has broken ? "

When Adamu before Anu the king drew near

Anu saw him and said :

" Come, Adamu, why of Šūtu the hand
Didst thou break ? "

Adamu to Anu made answer :

" (I) Bili for the house of Bili.

In the midst of the sea, fish, I was catching,

When Šūtu in destroying anger soused me :

Did duck me under to the abode of the fishes ;
Made me sink."

[Here the fragment ends.]

Egyptian Version of the Ducking

Asa Thor, who was usually called by his " Sumerian " title of *Asar* or *Asaru* ¹⁵⁵ by the Egyptians, the " Osiris " of the Greeks, was, according to the Egyptian version, induced by his arch-enemy Set or Suti, the wolf-fiend, to go into a chest, which the latter then threw into the Nile

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and drowned the king. It is also significant that the Egyptians located Set or Suti, the *Seth* of Plutarch, "in the South," as in the Babylonian version ; and Eden, the home of Sutt-Abel, was south of Cappadocia.

SCENE XVIII.—Banqueting Hall Scene with Loki in its Hebrew, New Testament, Greek, and Arthurian legendary versions, *re* Michael *v.* Lucifer and Sir Gawain and The Green Man.

Hebrew Version of Sutt or Loki's visit to Lord Thor's " Sons of God "

The Hebrew version of this visit of Loki-Sutt (or Lucifer-Satan) to Lord Thor and his sons is found in the opening chapter of Job, a personage who is admitted by Biblical critics to have been a Gentile, and his " Land of Uz " is now seen to be presumably coined from Osk or Oku, Ukh or Uz, the title of Thor's capital at Vidara or " Heaven " in the Edda and Sumerian records. In that chapter we read :

" Now there was a day when the sons of God came to present themselves before the Lord and Satan came also among them. And the Lord said unto Satan, ' Whence comest thou ? ' Then Satan answered the Lord and said, ' From going to and fro in the earth, and from walking up and down it.' " (Job i. 6-7.)

This is practically the same scene and the same speech of Sutt or Loki on his entering the assembly hall of Lord Thor. And the statement that Job's sons " feasted in their houses every one on his day and sent and called their sisters to eat and drink with them " is in series with the Edda description of Thor's sons. In the Hebrew " The Lord " who presided at the assembly is made a different person from the long-suffering Job for

BIBLICAL VERSION OF LOKI'S EXPULSION

didactic purposes, just as Lord Thor or In-dara or *Ia* was later made the "son" of the Father God, who was created by men in the image and name of Thor as *Ia* or *Jah*.

New Testament Version of the Expulsion of Sutt or Satan from the Gothic Heaven by Miok or Michael

This expulsion of Sutt-Loki, or Satan-Lucifer from the "Heaven" (*Himin*) capital of the Goths at Vidara by his outraged host Adam-Thor through his crown-prince Miok, Michael or Cain, is disclosed as the Gothic source of the New Testament legend of the casting out of Lucifer "the great Dragon, that old Serpent called the Devil or Satan" from Heaven by "Michael the Archangel" (Jude 9; Rev. xii. 7 f., and *cp.* Isa. xiv. 12 f.). In the Old Testament there is no reference to Heaven as an abode of the just after death—this is purely Gothic or Hittite in origin.

Greek Tradition of Cain's Banqueting Hall

The memory of this famous banqueting hall, in which Cain dispensed the mead to the Asas (or Gothic king and princes) in their "Heaven" capital, is now seen to be the human historical basis of the legend of the Greek myth-mongers of Gany-mede (=Gunn or Cain of the Mead), the descendant of King Dar-Danos, who became the dispenser of mead to the gods, after the *Asa Zagg*, Zeus or Thor had become deified. Though the hazy Greek memory of the genealogy of Dardanos in Homer's day perpetrates the anachronism of making Ganymede a grandson of Dardanos' son, King Erichthonios, that is as we have found King Gunn, Gan or Cain.

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British Arthurian Version of Loki's Visit to King Her-Thor's Hall as "The Green Man"

The Middle English epic poem of "Sir Gawain and the Green Man or Knight" of about A.D. 1360 is now disclosed to have its unknown source in incidents in this Edda and its associates. The Green Man is seen to be Loki or Baldr-Abel, and his cave-home at the "Green Chapel" is in keeping with the Eddic Eden. His insolent entry into the banqueting hall of King Ar-Thur and his knights, his boasting, his stigmatizing the knights as "beardless babes," his altercation with Gawain, and King Ar-Thur's gracious invitation to him, nevertheless, to be seated, are all in agreement with this Edda, though the incidents are somewhat expanded with poetic licence. The grotesque episode of The Green Man, after being beheaded by Sir Gawain, picking up his head "in his hand" and walking off with it, is clearly founded on a misreading of the Eddic narrative of Gunn's or Cain's retort to Baldr that "if we were outside . . . thy head I would have in my hand." And that this was so is evident in the sequel, which shows The Green Man with his head on and very much alive. At the same time it is noteworthy that in the Indian worship of his she-devil mother Kāli (the Kiol title of the Edda), she is sometimes pictured as going decapitated carrying her head in her hand. His title of "Green" is also evidently derived from the Edda, in which we have seen in Scene IV that the Edenites called their "Earth" *Igreen*; and their divining-tree at the weird's well of Urd was "evergreen."

In the following extracts from that Arthurian epic I have used the translation into Modern English by Mr

ARTHURIAN VERSION OF GAWAIN & GREEN MAN

K. Hare, as the text in Lancashire dialect of the fourteenth century is less readily intelligible. The name "Gawain," which is the usual form in that text, is used in preference to his "Gawayne."

The Green Man intrudes into King Ar-Thur's Banqueting Hall

A Fearsome Master entering stops the mirth :
From neck to loins most stoutly built of brawn,
Mayhap he was the greatest of the earth,
For giantlike so rode he oft by lawn. . . .
Both his hue and favour were the deep ink green,
Even all was green, this fellow and his weeds. . . .

Saluting none, but with scornful glance :
' Where is,' he cried, ' the governor of this rout ?
I'll reason with him here if he advances ! '
He rolled his eyes and glances on all about. . . .
Arthur the King makes answer fearlessly :
' Warrior, awhile light down our feast to grace,
Then what thy will is we will learn in time and place.'

His Challenge and Results

[The Green Man refusing, claims ' the right to seek some knight in knightly play ' :]

And Arthur made reply. . . .
' If thou crav'st battle seek thy counter here ! '
' Nay 'tis not battle I seek,' he cries agen,
' Among these beardless babes what is to fear ?
There's none to match me. . . .'

[He then challenges any of them to try a stroke at him with his own axe with its " ell-long " head under penalty of his having a return stroke, and that Loki's weapon in the Edda had " an ell-long attachment " (Scene XV), and we have seen that the axe was a chief weapon of Loki-Baldr. Arthur then uprises as volunteer but is persuaded by Gawain, with the consent of Queen Guen-ever, to allow him to accept the challenge.]

Then Gawain gathers the great axe upon height
And shears through flesh, fat, bone : over his gown.

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The green head totters, drops, rolls, and in despite
Many start forth to spurn and kick it from their sight. . .
But that dead body doth not falter nor fall,
But starts forth stiffly where the princes stood,
Grasping with one dead hand as it were wood
To find its head, and clutched and caught it fair,
Makes for the horse the near'st way that it could,
Bearing his own head by the bloodied hair.

The Abode of The Green Man as Eden

The description of the weird cave-abode of The Green Man, with its "Green Chapel," is in series with the Eddic account of the cave-dwellings of Eden which is called in the Edda "Igreen"; and the site of which by the Eddic and other evidence we have been led to locate at Carchemish, with its round ruined covered hill on the bank of the Euphrates at its first ford (see map). And the description in this British epic generally describes the topography of Carchemish :

Anigh a green bank by a river-side
A round knoll in a clearing of the land
That cunningly beside a ford was planned. . . .
Much like a cave or crevice was that knoll,
And all about it grew the lank knot-grass.
Of size to admit a man there was a hole,
And all that place was hollow as a bowl.
' Is this the Chapel ? ' said the gentle knight (Gawain),
' Yea, God, at midnight when the skies are foul,
The Devil might tell his matins in good plight
In such a waste as this with not much moon in sight.

Yea, God, this oratory is ill-beseen,
All herb-o'ergrown so foully as it lies,
It falls but fit this fellow in the green
Should deal devotion here in devil-wise.
I feel it is the fiend who with his lies
Hath lured me to this chapel of mischance,
This cursed kirk, to slay me in some guise.'

ARTHURIAN VERSIONS OF EDDIC NAMES

Personal Names of King Arthur's Knights & Ladies devised for the Edda

The personal names of several of Arthur's knights, moreover, in this late British Epic version are obviously the old Eddic titles of Thor and his knights expanded to make separate personages to swell the galaxy of knights of the Round Table. Thus Sir *Bors* is evidently coined from Thor's Eddic title of *Bur* ; Sir *Bydver* or *Bedivere*, the *Vidar* title of Gunn, Cain or Gawain ; Bishop Bawdewyn is the canting hypocrite wolf-priest of Eden, Bodo or Wodan ; the immoral Lancelot appears to have his title based on Baldr's Eddic descriptive title of " the lance-bearer " or " with his lance all hot " ; and the weird *Morgyn la Faye* evidently bears the name of the Edenite mother weird El or Hline as *Maer* (or Mary)—the *gyn* (or woman) of the Fey (or deadly Serpent Fate).

The former wide prevalence of the Green Man legend in Britain seems also evidenced by the frequency even at the present day of the sign-boards inscribed " The Green Man " affixed to old country inns in the environs of London and in the south of England generally.

SCENE XIX.—The Binding of Loki or Lucifer by Cain or St Michael in Sumerian, Babylonian, Egyptian and British Versions.

Sumerian Version of the Binding of the Serpent-Dragon

References to the Binding of Loki or Lucifer by Adam as Dar (for the binding by Cain was presumably done under Dar's orders), a scene figured on many of the pre-

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Christian monuments of Ancient Britain and Scandinavia, occur in the Sumerian hymns. Thus :

" Dar is the warrior whose lasso overthrows the foe. . . .

The tooth of the Worm [Orm] that comes forth from the mountain (cave), he, Dar, binds." ¹⁸⁰

Babylonian Version of the Binding of Baldr or Abel

The Chaldean Babylonians deified this son-paramour of the aboriginal matriarch under the name of *Aplu*, "the Son" or *Tamuz*, "the established Son" with his mother's name as *Nana*—which is also the name of Baldr's wife in the Prose Edda—as their divine Mother-Son, and called the fourth month of their calendar "The Month of *The Binding* or Imprisonment of Aplu or Tamuz." This month corresponds to our June-July.¹⁸¹

Egyptian Version

The Egyptian version is given in the account of Horus, the young solar hero, and son of Osiris, fettering Set and binding him in chains (Budge, *Gods of Egypt*, I, 489).

British Version of the Binding of Loki-Sutt or Lucifer-Satan

Cædmon's vivid description in his Genesis poem of the binding of Lucifer or Satan is obviously based entirely on the Eddic account of the binding of Loki, for there is no reference whatever to the binding of Satan in Genesis or in the other books of the Hebrew Old Testament. He calls the binder "God," a term which we have seen was used by the later Goths as a synonym for *Got* or *God* the ordinary spelling of "Goth" in the Edda—the final *h* in "Goth" only being introduced by the

DIFFERENT VERSIONS OF BINDING OF LOKI

Romans, and never used by the Goths themselves. And we shall see later that the actual human historical binder, the Duke Cain-the-Goth was deified by the Babylonians as Mar-Duk or " the Son Duke " their chief god.

Cædmon makes Satan or Lucifer thus describe his bonds :

Alas ! could I but use my hands
And have my freedom for an hour
One winter hour, then with this host I would—
But bonds of iron crush me down.
The bondage of my chains is heavy. . . .
Firmly are hell's fetters forged upon me. . .
Ensnaring links and heavy shackles hold me,
My ways are trammelled up ;
My feet are bound, my hands are fastened. . . .
I may not escape out of my bonds
But mighty gyves of tempered iron
Hammered hot press hard upon me.
God has set his foot upon my neck.¹⁸²

SCENE XX.—Rape of Eve in Sumerian, Indian, Greek and Arthurian Versions.

Sumerian Version of the Rape

The Sumerian, Babylonian and Hittite tradition of this event is seen in the numerous representations of the rescue of Eve for Eden by King Dar on the sacred seals, and doubtless literary references to it will be found in the Sumerian and Hittite psalms when searched for.

Indian Vedic Version of the Rape of Eve, the Asi or Freyia

Remarkable *literal* confirmation of this Eddic record is found in the ancient commentary on the Vedic hymns

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of the Eastern branch of the Aryans, dating in its present form to before 400 B.C. but believed to represent literally a much more archaic text. As this version is so historically important in confirming the literal authenticity of the Edda, it is here cited in detail, especially as it is so rich in the Eddic titles of Adam, Eve and Ty or Baldr. Thor is called not only by his Sanskrit title of " *Purū* of the Sun," the Sanskrit form of the Eddic *Bur*, but also "The Great Father," "Protector of Men," *Prīti* of *Bhinda*, i.e., the Eddic "*Bur* of *Vind*," and *Indra*, i.e., "In-Dara" or "Dara of the Inn"; Eve is called *Aśi*-of-Ur and *Priya*, i.e., the Eddic *Freyia*; Baldr is styled *Tayo*, i.e., the Eddic *Ty* or *Tiva* also *Bajra*, i.e., *Baorg* of Edda; whilst his mother the matriarch El is called *Tayā* or "wife of Ty":

Tayā, the chastiser of children, being jealous of his (*Purū*-*ravas*'s) cohabitation (with *Urv-Aśi*)

And of the Great Father's passion for her, calling himself *Indra*,
Said to *Tayo*-*Bajra* at her side for unyoking them:

' *Prīti* of *Bhinda*, O *Tayo*-*Bajra* mine! Cut (him) off from
Priya! '

' That's so,' said *Tayo* (and) *Bajra* destroyed *Prīti*'s alliance by
his craft.

Then bereft of her, The Protector of Men wandered about love-
mad.¹⁸⁴

Indian Epic Version of the Rape

The Indian Epic version significantly calls the kidnapper of *Aśi* of Ur by the title of "King of the All (Wishing) Vase" (*Viśwa-Vasu*), i.e., obviously the All-Wishing Magic Bowl or Holy Grail of Eden which was in Ty's keeping. Moreover he was a *Gandharva*, or of a class of magical sprites who had water-nymphs as their mistresses, and we have seen that the magic of Heide,

DIFFERENT VERSIONS OF RAPE OF EVE

Wodan and Baldr and their water-nymph weirds is called the Magic of the *Gandr*." The version, like the above Vedic version in its last line, makes Puru to wander over the world seeking for Urv-Aśī, as the lost Euryd-Icê.

Greek Version of the Rape as Euryd-Icê

The early nucleus of this Greek mythic version seems disclosed in the last line of the above Vedic verse : " Then bereft of her, The Protector of Men wandered about love-mad." On this basis certainly the Greek and Roman bards composed their legend of Orpheus ¹⁸⁵ wandering lamenting over the world in vain search of his lost wife Euryd-Icê, now seen to be the Urv-Aśī of the Sanskrit, and the *Euruph-Aessa* wife of Pro-Metheus, or Bur-Mioth of the Edda.

Euryd-Icê, it will be remembered, was in this version the " daughter " of *Lake-daimon*, now disclosed as " The demon Loki " of the Edda, who as the paramour of Mother El might be called " father " of Eve. According to the Greek legend the nymph was the wife of Orpheus, a native of Thrace—a name presumably related to Tros or Troy, Thru(d) of the Edda, the city of Thor—but he is made with poetic licence to have been a contemporary and associate of Jason and the Argonauts, implying perhaps that he was traditionally a great sailor. His wife fleeing from the pursuit of Astraios, a Titan of Darkness, was bitten by a serpent and thus carried to Hades or Hell. Like Eve she was rescued thence by her husband, who descended into Hell, but on the way back with her he is made to lose her.

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In the graceful Greek myth Eurydice is then lost for ever, and Orpheus abandons himself to despair :

He with his hollow-lyre allays the pain
Of Love and walking lonely on the shore
When morning rises or when evening falls
He mourns in music sweet ' Eurydicē ! . . . '
And with his dying breath ' Eurydicē ! '
' Alas Eurydicē ! ' will call, till all
The river-banks re-echo with her name
And weep and mourn for lost Eurydicē.¹⁸⁶

British Arthurian Version as Lancelot and Guen-Ever

In the later British versions of the Arthurian legend wherein Baldr under the title of Lancelot, a name presumably coined as we have seen from his Eddic title as " The Lance-bearer," is exalted into a knight of King Arthur's Round Table in series with the Teutonic exaltation of him into one of King Thor's court of Asas. But even these later British bards, nevertheless, with evidently some glimmering of his real truculent and vicious character, have to make him a libertine, consorting illicitly with Queen *Elaine*, *i.e.*, the Eddic *Hlina* title of his mother-paramour El, and also philandering with Ar-Thur's queen Guen-Ever, *i.e.*, Eve, and his libertinism is apparent in Tennyson's *Idylls*, even when glossed over with Early Victorian prudery.

SCENE XXI.—King Thor's Crusade against Eden in
Sumerian and Indian Versions, with Miraculous
Passage over Water as Dry Land.

Sumerian Version of Adam's Fiery Cross as a Crusade

The Sumerian hymns contain many references to King Adar carrying the Wood " Torch " symbol of the Sun,

DIFFERENT VERSIONS OF THOR'S CRUSADE

and the Sun-emblem in his hand in his invincible expeditions of conquest. Thus :

O Lord Adar who liftest up the Torch, who pursuest swiftly the
foe. . . .

In the right hand of the king, the shepherd ¹⁹⁴ of his country,
May the (emblem of the) Sun-God be carried.¹⁹⁵

Indian Version of Adam's Miraculous Passage over Water as Dry Land

The rescue of Eve forms the next Scene. Here it is noteworthy that a memory of Adam Bur-Miot's "miraculous" passage over water as "dry land," which was borrowed by the later Hebrews for Moses' passage of the Red Sea, is preserved in the ancient Indian Epics, which state that to "the mighty Prithu (or Bur-Mioth), the first Aryan king :

"The waters became solid when he traversed the ocean,
The mountains opened him a path,
His banner passed unbroken through the forests." ¹⁹⁶

SCENE XXII.—Adam's Rescue of abducted Eve from
Eden in Sumerian and Hittite Versions.

Sumerian, Babylonian & Hittite Versions of Adam's Rescue of Eve

The ancient sacred seals of the Sumerians, Babylonians and Hittites represent this famous scene freely. Dr Ward in his classic work figures over a score of other such seals in addition to that here figured, from the earliest period down to the late Babylonian and Assyrian, and significantly *their details are all in accordance with the traditional record preserved in this Edda.*

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SCENE XXIII.—Capture of Eden Magic Bowl or Holy Grail by King Thor, Dar, Her-Thor, or Ar-Thur in Sumerian Version and Recovery of The Holy Grail.

Sumerian Version of Adam's Capture of the Eden Bowl or Holy Grail

The capture of this sacred Stone Bowl of Eden by King Adar-the-Asa is frequently referred to in the ancient Sumerian hymns—as the Sumerians we have found were the Early Aryans or Goths. And its loss is latterly lamented by the later Sumerians, Akkads, Babylonians and Hittites down through the ages, just as its loss and quest are common themes in the British legend of King Arthur.

These Sumerian hymns were written after the idea of God and a Universal God of Heaven (an idea first imagined by the Gentile Goth Adam-Thor) had become developed in the post-Adamite period by the later Sumerians who created their image of God in the image of man, as a king and father. And the man in whose image they created that of their god was Adam himself, as the greatest man and superman the world had known. They also gave God Adam's names and titles of *Ia* or *Jah*, *In-Dara*, *Sakh* or *Zagg* (Zeus)—the *Sig* and *Ygg* titles of Adam in the Edda ; whilst Adam himself they called “The Son of God,” a title which he also bears in the New Testament.

One of these fine ancient Sumerian hymns sings, *in strict series with the Gothic Edda* :

“The strong *Darru* hero, before whom the foe exists not.

In their midst, like a great wild bull, has he, *Adar*, lifted up his horns.

SUMER VERSION OF CAPTURE OF MAGIC BOWL

*The Bur (Ewer-Bowl) ²¹⁶ Stone, the precious stone, the Serpent Stone, the mountain stone,
The warrior, the Fire-Stone, the hero has carried to (his) city."* ²¹⁷

Modern Recovery of the Missing Garden of Eden Bowl or Holy Grail of King Arthur

The historicity of the Edda accounts of this famous Magic Bowl of The Garden of Eden, or The Holy Grail of King Arthur, while confirmed by the foregoing and other Sumerian hymns, is further strikingly established, and the cracking of the bowl confirmed by *the modern recovery of the actual Bowl itself.*

In the excavations at the oldest Sun-temple in Mesopotamia at Nippur by the University of Pennsylvania, deep down below the foundations of the great central tower, which I have personally visited, and seen the hole where the Bowl was extracted, was unearthed the chief portion of this Stone Bowl. The votive inscription cut upon it is in the oldest form of Sumerian writing yet known, and records that the Bowl was deposited there by the priest-king Udug of Kish as a votive offering, and was a trophy captured at *Khamasi* City, *i.e.*, the old name for Car-Chemish or Gar-Gamish or "The Fort of Gamish"—the *Gymis-gard* or "Garden of *Gymis*" of the Edda,²¹⁸ wherein *Gymi* is a title of the Matriarch El of the Bowl—and we have found that Car-Chemish was the site of the Garden of Eden.

In this inscription King Udug, *c.* 3360 B.C., also records that he was the son of *Ginush* or *Ginegi* (Unug or Enoch), son of Cain, who was the son of *Bazuzu* (Cain, the *Bauge* of the Edda, see WSAD), who was the son of

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Aś-Sagg or *Zagg*, who I have shown was *Asa Sig*, Thor's frequent title in the Edda.

Nippur as the site selected for burying the famous Holy Grail of Adam, Adr or Ottar, is now seen to be owing to that Sun-temple and city having been his especial favourite, as recorded in Early Sumerian hymns. Thus one of these early hymns sings :

"O Lord Adar, in thy city (which) thou lovest, may thy heart be at rest !

In the temple of Nippur, thy city which thou lovest, may thy heart be at rest !" ²¹⁹

His Holy Grail (of King Her-Thor or Ar-Thur) was thus deposited in the city where his " heart was at rest."

This deep burying of this actual Bowl (handled by Adam, Eve, El and Abel) by King Udug, the great-grandson of King Thor or Arthur over five thousand years ago, now explains why " The Holy Grail " had totally disappeared, and was made the subject of lamentations down the ages in Babylonia, and of quests by the Early British. The broken state of this trophy Bowl, which has perplexed Assyriologists is also now explained. This Bowl is the oldest personal authentic and inscribed relic of the Early World known—the conjectural dates for inscribed records previous to this are purely fanciful. The Bowl, or rather its chief inscribed portion, which is now in my possession, is the subject of a separate monograph.

DIFFERENT VERSIONS OF CAPTURE OF EDEN

SCENE XXIV.—Battle of Eden and Capture of that place by King Dar, Thor, or Adam in Sumerian and Babylonian Versions.

Sumerian & Babylonian Versions of the Battle of Eden & Capture of Eden by King Dar or Thor

In the Sumerian and Babylonian hymns are numerous references to this epoch-making battle ; but all date to the period when Adam, Cain, El and Abel had been deified by the myth-mongering priests. The battle is usually called " The Fight of Bel and the Dragon."

It is interesting to find that the old Matriarch El, who is called *Ilu*, also the Dragon of Evil, is also called in the Babylonian *Mother Hubur*,²²³ thus disclosing the Edenite origin of " Old Mother Hubbard " of the British Nursery tales (imported evidently by the Phœnicians), who was distressed at not finding a bone to feed her Dog, *i.e.*, the Wolf, the dog being the domesticated wolf ; and we have seen the Edda describe El as feeding her son Baldr or Abel, as " The Wolf of Fen," or Van.

She is also called in the Babylonian accounts *Tiawat*, which seems to be the Semitic feminine form of *Ty* or *Tiva*, her son-paramour Abel ; and strictly analogous to her title in the Indian Vedas of *Tayā* as the paramour of Tayo, *i.e.*, *Ty* or *Tiva* of the Edda,²²⁴—the final *t* being merely the Semitic feminine suffix.

Her hordes collected to fight against Heaven and Bel (or " The Lord ") are thus described in a late Babylonian text :

" They cursed the day, and went forth by the side of Tiawat,
They raged, they plotted, not resting day or night.
They raised a conflict, they chafed, they fumed,
They set themselves in (battle-) array and made contests."²²⁵

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It is significant that Bel, *i.e.*, the Eddic *Bil*, title of Thor, Adr or Ottar, in going to meet the host of Mother Hubur "grasped in his hand the plant annihilating poison"—which we have found was the Rowan Apple-tree.

In the older Sumerian and Babylonian hymns are the following amongst other references to this battle :

" Adar, the destroyer of the fortress of the hostile land, descends like the deluge.²²⁶ . . .

Thou art) the warrior of the mountain who subjugated . . .
[here illegible].

Thou destroyest the life of the Evil One, may thy heart be exalted !

In the slaughter of the weapon, the warrior whom thou slayest is utterly destroyed." ²²⁷

The slaying of Baldr or Abel by the young Prince Cain in a duel, and of the Old Dragon priestess, the Matriarch herself, by King Her Thor or Ar-Thur, or George, is described in a later scene of the Edda.

SCENE XXV.—Slaying of Baldr or Abel by Prince Cain in Babylonian, Phœnician, Egyptian, Indian, Greek, Old and New Testament, Ancient Briton, Welsh, Irish and Arthurian Versions.

Sumerian, Babylonian & Phœnician Versions of the Slaying of Abel by Cain

This great achievement of Cain in ridding the Early World of its riotous scourge, who blocked the way to the Higher Civilization introduced by Adam and Cain, naturally led to Cain being immortalized as a hero by grateful humanity in all the civilized nations down through the ages.

Thus the Sumerians and Babylonians who latterly

DIFFERENT VERSIONS OF SLAYING OF ABEL

deified Cain, under most of his Eddic titles, including *Gan* or *Kan*, represent him under his title of "The Son-Duke" (*Mar-Duk*) as chief warrior or archangel of his Father Ia, In-Duru or An-Dara, whom they had also deified as their Father-god, and celebrated this episode as his slaying the Dragon of Destruction—a favourite theme in their hymns, and frequently engraved pictorially on their sacred seals, in which Abel is sometimes represented as a Lion (*Labu*, presumably his *Lopt* title in the Edda). And the later Phœnicians calling him *Miklu* or *Mikal* celebrated him on their coins and monuments, and the Ancient Britons on their monuments.²²⁸

And significantly at Carchemish or the old Eden itself, as now discovered for the first time, most of the massive archaic sculptures picture the slaying of Abel or Baldr as the Lion-Steer of Eden, and the long inscriptions in hieroglyphs are, I find, votive records of various kings regarding Adam-Thor's victory at that old shrine and wailings for the lost Magic Bowl of Eve of Eden.

Egyptian Version

The Ancient Egyptians, deriving as we have found their civilization and letters from the Sumerians or Early Aryans, also celebrated this event in their hymns and litanies as the killing of the Wolf-headed Set or Seth, the demon of Destruction by young Horus of the Sun-cult, the Sun-Hawk warrior, son of Asar or Osiris or *Atmu*, whom I have shown to be the deified King Adam or Thor.²²⁹ They represented the event also pictorially on their sculptures, etc., as the Hawk-headed young Horus spearing Set as the crocodile, which reptile was

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an Egyptian form of the Dragon (see Fig. 112). And in later Egyptian art Heru or "Horus" is represented on horseback in spearing Set or Seth, the Dragon, like the modern style of St Michael and the Dragon (see Plate XXV).

Indian Version

The Indian Epic version represents Cain as the most popular of all the demi-gods under the title of "Lord *Gan*" (Gan-esh), the god of Grain and Wealth, and also "Remover of Obstacles"; and relates that he defended his mother's honour against "The great Deva (or "Devil," *i.e.*, *Tiva*) the Bull," a title of Baldr in the Edda.

The Vedas represent *Val* or Baldr as the demonist lord *Vala* or *Pani* (*i.e.*, Baldr as the Wolf of Van or Fen), "the stealer of Indra's cows" ("cow" being a Vedic title also for women), who was killed and his forts destroyed by Indra (*i.e.*, In-Dara) himself. The incident was deemed so important that it is repeated about twenty-four times in those Vedic hymns.

Greco-Roman Version

The later Greco-Romans represent this incident in their sculptures (see Figs. 113, 114) as the young Cain under the title of *Mithra* (naming him after his father, Miot or *Mitra*) slaying the Bull of Hell, who is attended by the Serpent, Wolf and Scorpion, just as the later Babylonians transferred Bel or In-Dara's exploits to his deified son, Mar-Duk. The young Prince Cain wears the tall Phrygian cap, as on the Hittite sculptures; and

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“ raging Bull ” was a title of Baldr-Loki as we have seen. Several of these famous sculptures of the Roman period have been found in London and other parts of Britain (see Figs. 113 and 114).

Old Testament Version

The Semitic perversion in Genesis makes Cain “ the brother ” and elder brother of Abel, and the first-born of the human race, who became so “ wroth ” by the Hebrew tribal god El ²³⁰ of Eden having “ not respect ” to his simple offerings of the fruits of the ground, but having accepted the animal sacrifices of Abel that :

“ And it came to pass, when they were in the field, that Cain rose up against Abel his brother and slew him.”

Thereupon the Hebrew deity cursed Cain for bringing the first death into the world—a world created according to that story only a few years before the birth of Cain and only (by totalling up the ages specified there), 5688 years ago, or in 3761 B.C. Yet, as remarked by Biblical critics, that curse was of so little effect that it is admitted that Cain was the builder of the first city, the city of Enoch or Erech (a city named after his son Enoch, and actually recorded in the Sumerian and Babylonian documents still existing, as having been built by Cain), and thus he was also on Semitic evidence a great and flourishing king.

New Testament Version

This, whilst retailing the old Hebrew version with “ the righteousness ” of Abel and “ the wickedness ” of Cain, nevertheless rightly glorifies Cain under his title of Michael the Archangel as the deliverer of Heaven from Satan or Lucifer.

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It is also significant that in Revelations Satan as "the King of Hell," who was overcome by St Michael, is called *Apoll-yon*, a name translated as "The Destroyer," i.e., the actual literal meaning of the Sumerian *Bal* title of Baldr-Loki or Abel in the Sumerian (see Note 28). Moreover, Abel is "the judge of Hell" in the ancient sacred book of the early Christian fathers entitled "The Testament of Abraham."²³¹ In this combat between St Michael and Apollyon in art (see Plate XXIV), Cain, as St Michael, is represented as a handsome youth of Aryan type as opposed to Apollyon, an elderly Mephistopheles of non-Aryan physical type. This title of Apollyon was popularized by Bunyan in his *Pilgrim's Progress* as a name of Satan or Lucifer; and the pilgrim Christian credits Michael for deliverance from him:

" And he with rage
That hellish was, did fiercely me engage,
But blessed Michael helped me."

Ancient Briton Versions

Apart from the literary version preserved in the Edda, the ancient monuments and pre-Roman coins of the Britons contain numerous representatives of Cain as Tascio or St Michael overcoming the Wolf as the foe of the Goats (Goths) and Deer, as in Phœnician coins and seals (see WPOB. 249 f., 334 f.).

Welsh & Irish Versions

A memory of this achievement of Cain seems preserved in the Welsh Triads, which say:

" A resurrection for Brythons
Was made by Gwdion (? Gawain)."

PRINCE CAIN OR GAWAIN AS ST MICHAEL

And it was by the command of " St Michael-the-Victor " that St Patrick the Scot was sent to Ireland to expel the snakes (serpent-cult) from that isle.

Arthurian Legend Version

Cain's slaying of Abel is now seen to be the Eddic source of the slaying by Sir Gawain of the Green Man in the Arthurian legend. The fantastic finale of the decapitated Green Man, walking off, carrying his head in his hand, was, we have seen, evidently owing to a whimsical reading by the later British bards of the Eddic text regarding a previous bloodless altercation.

The eulogy of Sir Gawain in the *Morte D'Arthur* of Thornton's manuscript says :

" This was Sir Gawayne the gude, the gladdeste of othire,
And the graciouseste gome that undire God lyffede,
Mane hardyeste of hands, happyeste in armes, . . .
His konynge, his knyghthode, his kyndly workes,
His doying, his doughtynesse, his dedes of armes."

Cain or St Michael, the Victor over Satan in Pre-Christian Ancient & in Modern Britain, the Continent, Syria & Asia Minor

Michael the Archangel as the conqueror of Satan, was one of the greatest, if not the greatest, of the saints of Early Christianity, which made Hell a place of everlasting torment for evil-doers, instead of the mere abode of the dead, as the Hebrews and classic Greeks and Romans had come to regard it.

Most of the early churches in Asia Minor, Syria and the West, and especially in Britain, were dedicated to him. *But they were usually on sites of ancient pre-Christian sanctuaries already dedicated to him.* Thus the latest

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authority on St Michael writes: " Given an ancient dedication to St Michael, and a site associated with a headland, hill-top or spring, on a road or track of early origin, it is reasonable to look for a pre-Christian sanctuary." ²³² These pre-Christian sanctuaries in the West were presumably founded by the Phœnicians, who stamped Michael's effigy and name on their coins as we have seen, and who gave their early port, with its Sun-temple at the tin-mines of Cornwall, the name of " Michael's Mount," ²³³ just as the Early Britons or Brito-Phœnicians represented him on their monuments.²³⁴ And St Michael churches are not infrequent on British sites associated with the great Orm or Worm-Serpent legends, as at Ormesby in Norwich, and Appleby (or Abel's-by) in Westmorland.

Significantly also, St Michael is always represented in art as a handsome youth " with golden hair " (as in the Eddic description of Cain), and usually wearing a chaplet decorated with St George's Cross, and armed with a lance and a shield bearing the same Cross.²³⁵ And it is noteworthy that his festival-day, the 29th of September, is also the festival of St *Gaiane*, who also defended the honour of maidens, and whose name is obviously a variant of Gawain or Cain.²³⁶ On the identity of Tubal Cain with King Cain, see Appendix VI.

SCENE XXVII.—Chaldean Lamentations on Death of Baldr or Abel *re* " Dying God " theory.

Chaldee Lamentations for the Death of Baldr or Abel

The Lamentations of the Semitic Chaldees for the death of Abel form a large collection of hymns of the

CHALDEAN LAMENTATION FOR DEATH OF ABEL

Mother-Son cult written in the Babylonian tablets from about 3000 B.C. downwards.

In the following extracts from these Chaldee wailings for Abel, the title of the latter is usually rendered by translators as "Tamuz" or "The Established Son" (the son-paramour of the Mother weird), after the Hebrew form of the name used by Ezekiel in describing the wailings for him by the Jewish women in Jerusalem; but I use the better-known Semitic synonym of "*Ablu* the established son," which is the equivalent of "Abel," the *Abal*, *Bal* and *Ibila* of Sumerians.²³⁹ His father, too, is significantly called therein *Sirtur* (i.e., the Eddic "*Surtr*" and "*Surtar*");²⁴⁰ and his mother is variously *Gula* (the Eddic *Gull*, *Gol* and *Kiol*) and *Nana* (the name of Baldr's wife amongst the Wodanists), *In-Nini* (the *Ninni* of Edda, also *Ilu* and *Ilatu* (the Eddic "El, Ell, Eldi and Æl)). The reference to the loss of his Stone Bowl is also significant, and similarly his death on the Euphrates, in agreement with his death at Eden or Carchemish on the Upper Euphrates, as detailed in the Edda.

"The mother *In-Nini*, even as his mother for him that comes not, wails. . . .

The *Ilu* Queen for her husband wails. . . .

For the brother who slumbers the city wails,

Alas! O shepherd Lord *Ablu* the established son. . . .

For the far removed there is wailing,

Ah me, my child, the far removed

My anointer, the far removed. . . .

The queen of the temple, who cries Alas! my husband.

Alas! my son. . . .

A courtesan compassionate am I. . . .

In the temple high and low there is weeping,

Wailing for the house of the lord, they raise. . . .

For the perishing 'wedded' ones, for perishing children it is;

The dark-headed people create not."

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" Him of the plains, why have they slain ?
The shepherd, the wise one,
The man of sorrows, why have they slain ?
The lady of the vine-stalk with the lambs and calves
languishes,
The lord shepherd of the folds lives no more. . . .
The husband of the *Ilu* Queen lives no more,
The lord of the cattle-stalls lives no more ! . . . "

" In the flood of the shore of the Euphrates, why hast thou
taken him ?
Established son art thou, thou who wast hurried away,
Cruelly wast carried away.
Consort of In-Nini, son of *Sirtur*, who wast cruelly carried
away. . . .
The shining *Su-me* (or *Bur-me*, Stone Bowl) from thy side
is divested. . . .
Because the established son has gone forth, in his sheepfold
there is no creating." ²⁴¹

Edenite Semitic Origin of the supposed " Dying god " Wailings

Here we have now disclosed through the Edda the Edenite human origin of the supposed " Dying god " wailings, which it is the present fashion for theoretical writers on comparative mythology and religion to interpret as magical rites for procuring the return of a new year's vegetative life after the season of drought and decay. And it is further assumed that these people were in the habit of periodically killing their kings for these magical rites, as a sacrifice for the people, with the sacramental eating of his body.

On the contrary, these lamentations for the death of Abel or " Tamuz " are now seen to be evidently merely the sorrowful observances of the anniversary of the slaying of their old tribal Chaldean chief and sacrificing serpent-priest of their forefather in Eden—at the hands

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of the reforming Aryan Prince Cain or St Michael—by the Semitic descendants of Abel, Seth or Baldr and El, as described in the Edda. And it is paralleled by the present-day wailing of the Hebrews at the walls of Jerusalem, in commemoration of a later great historic old Hebrew tribal bereavement.

SCENE XXVIII.—Capture and Slaying of the Dragon Priestess of Eden by Adam-George in Sumerian, Babylonian, Phœnician, Egyptian, Indian, and Hebrew Versions, and the hero as Adam or St George of Cappadocia.

Sumerian & Babylonian Versions

The Sumerian and Babylonian hymns and litanies are full of this epoch-making event and gratitude for it. Thus a Sumerian hymn refers to it :

“ Thou Adar who destroyed the life of The Evil One,
may thy heart be exalted.” ²⁵²

And the scene of Adar or In-dara slaying the Dragon is frequently represented on Sumerian, Babylonian and Hittite sacred seals (see, *e.g.*, Figs. 117 f.). Later this achievement was credited by the Babylonians to Adar or Bel's son Mar-Duk, *i.e.*, Cain, as “ The Son-Duke ” or Archangel, who slew the young Dragon Aplu or Abel, who is significantly called “ the young Hydra ” in the Central Edda lay.

In these later Babylonian accounts of the polytheistic period, when the idea of a God, first imagined by Adam, had become adopted by the Chaldees and extended by them to include their deified Mother-Son, El-Abel-

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Wodan and other personages deified by their priests, this old Mother-priestess as the Dragon is now considered a separate she-devil from their ancient El, and is generally called Tiawath, as we have seen, also "Mother Hubur" (Hubbard), and described as the "Plague, the Fearful Dragon, the Dragon which shines brightly, the female spirit who devours with a Serpent's mouth." Bel Mar-Duk as the champion of Heaven receives instructions from "the council of gods in Heaven":

"Go thou and cut off Tiawath's life-breath!"

Significantly in the Assyrian version he is armed with "the invincible club," spear, dagger and "the net," and "the plant which annihilates poison," which we have seen was the Rowan Apple-tree. The leading incidents in the fight and slaying of the Dragon according to the Assyrio-Babylonian tradition are indicated in the following extracts from the long original texts translated by Professor Sayce:

"He (Mar-Duk) made a snare to enclose the Dragon of the sea. . . .
His hand brought the snare near unto the bow of his father
Anu. . . .
Then Bel opened his snare and enclosed her. . . .
He swung the club, he shattered her. . . .
He mastered her heart, he bound her and ended her life,
He threw down her corpse, he stood on it." ²⁵³

All this, it will be seen, is in essential agreement with the earlier authentic tradition preserved in the Eddas, and "the standing on" the corpse compares with the Eddic "stept over." And it discloses that the legend of the Slaying of the Dragon by Adar-George did not arise as a priestly myth of the Sun vanquishing the Demon of Darkness, and Rain and Mist, as hitherto supposed, but was founded on the actual historical

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human achievement of Adam-George in his vanquishing the Serpent-Dragon priestess in his civilizing war against Eden.

Phœnician Version

The later Phœnicians represented Adam-George as mounted on horseback and spearing the Dragon (see Fig. 119); and it was they presumably who brought to their colony in Britain the mounted version of that legend.

Egyptian Version

In the Egyptian version the Great Serpent of Evil and arch-enemy of Ra the Sun-god, and slain by the latter (*i.e.*, Rōa or *Rab*, title of Thor in Edda, and the *Rāvas* of the Vedas), is usually called Apap, and supposed to be a male, though the cat's head sometimes given it would rather imply feminine gender. Its titles, moreover, of *Hem-Hem*, *Serem-tau* and *Bed-eshu* seem to equate with the Eddic titles of El as *Hymi*, *Hrym* and *Gram*—the *Sarama* of the Vedas—and *Bud* of the above Eddic lays.

The Egyptian accounts of the slaying of this Serpent by Ra agree generally with the Edda. Ra captured the Serpent by fetters, and "Ra pierceth thy head, he slitteth up thy face, he divided thy head, and it is crushed in thy land, thy bones are smashed to pieces."²⁵⁴ And the chapter in the book on its overthrow is entitled "Defiling Apap with the left foot," in keeping with the Eddic statement that her corpse was "stepped over."

Striking confirmation of the Eddic accounts are found in the scenes pictured on the beautiful alabaster sarco-

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phagus of Seti I, the father of Rameses the Great, about 1370 B.C., now in the Soane Museum in London. Several of the details of the scenes of the capture of this Serpent on this ancient Egyptian monument, namely the mighty hand, etc., now receive their long-forgotten explanation by means of our British Edda (see Figs. 125 and 129). According to the Egyptian legend after the hooking of the Serpent "twelve strong-armed gods" were unable to hold the chain, and the Serpent was escaping, when "there arose a 'Hidden Hand,' which grasped the chain and prevented it moving." That hand is now seen to be Cain's.

Indian Versions

The Vedas are full of references to Indra (*i.e.*, In-Dara or Andara) slaying the great Serpent demon therein styled *Ahi*, *Ahi Budhnya* (the *Bud* of the Edda) or *Vritra*, "the Brute." It is represented in the Vedas as a male whom Indra kills by striking with his bolt, and he shatters its fortresses.

The Indian Epics, preserving her original female character, represent Bur of Vindi, as Prithu Vainya, as justifying the slaying of the Earth-Mother who had caused untold misery to the early world, in the following words :

"When the happiness of many is secured by the destruction of one malignant being, the death of that being is an act of virtue." ²⁵⁵

Buddha also in the collection of old-world legends, with which he illustrated his sermons, retails the form of the legend with death of this sanguinary sacrificing matriarch which was current in India in his day in the

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fifth century B.C. Her name *Kālī* well equates with the Eddic *Kiol*, *Gal* and *Goll*, and with the Sumerian *Gul* or *Gula*. He says rather gruesomely :

“ See *Kālī* trussed for burial, loathsome sight !
Clumsy and huge she lies, the crow-black troll.
Broken her limbs, and from her broken skull
The clotted brain like curd oozing white.
Such, such is mortal Woman ! ” ²⁵⁶

Hebrew Versions

The Serpent we are told in the Hebrew Genesis was already in the Garden of Eden *before* “ The Fall of Man,” (and thus presumably at home there), and could speak, and that it “ was more subtil than any beast of the field,” and that it was told that “ the seed of the woman (Eve) shall bruise thy head.” This latter “ prophecy ” presumably referred to the later legend of the Gentile Cain’s hooking of the Serpent or Serpent-priestess El.

The slaying of the Serpent by Adam is referred to several times in the Hebrew Old Testament under Adam’s title of *Iā* or *Jah*, *i.e.*, the Sumerian *Iā* synonym reading of Adam’s In-Duru or In-Dara title—under which he was latterly deified, and which Aryan title was bodily borrowed by the Hebrews as the later title of their tribal god. Thus, in Psalm lxxiv. 13 :

“ Thou (Jah) brakest the heads of the Dragons in the water,
Thou brakest the heads of the Leviathan in pieces.”

And Job says, xxvi. 13 (Revised Version) and xli. 1 :

“ His hand hath pierced the fleeing Serpent. . . .
Canst thou draw out the Leviathan with a hook,
Or his tongue with a cord which thou lettest down ?
Canst thou put a hook in his nose ? ”

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Adam-George of Cappadocia & Eden as the Historical Human Original of St George & the Dragon & the Patron Saint of England

This victory over and slaying of the Dragon matriarch-priestess of the sanguinary bestial cult of Eden by Adam-George of Cappadocia is now disclosed as the human historical origin of the legend of St George and the Dragon. And it receives historical, inscriptional and relatively contemporary proof by the votive record engraved on the captured magic stone-bowl of Carchemish or Eden, by King Udug, the great-grandson of Adam-Thor, to whose memory it was dedicated at the foundation of the great central Sun-Temple at Nippur in Mesopotamia, as we have seen under "The Holy Grail" episode. This dedication attests the immense historical importance which King Adam's early descendants placed upon his victory over Eden.

The conspicuous use of the Red Cross in this engagement is also significant and confirmatory of his identity with St George, whose name he actually bears in some of the verses. And the numerous early Sumerian, Babylonian and Hittite seals representing this event, pictured the Cross in the form of a St George's Cross, and only very rarely as a St Andrew's Cross, which latter originally was the St George's Cross tilted over, as carried in action.²⁵⁷

The great patron saint of England is thus disclosed to be none other than Adam, the much maligned by Hebrews and through them by modern Christians, in ignorance of his identity with the great Gentile Gothic King Adam-George of Cappadocia, the Patron Saint of England, Andrew of the Scots, and Prometheus, the

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greatest of world-kings, who raised the fallen men of the old pre-Adamite world to the Higher Civilization.

Moreover, we also now find that Adam-Thor, under his Sumerian title of *Zagg* or *Zakh*, the Sig of the Edda, is the historical original of "Jack the Giant-Killer" of our nursery tale, which is seen to be an infantile version of one of the greatest historical events in the life of our ancestral Early Aryans in establishing for us the Higher Civilization.

SCENE XXIX.—Adam, Her-Thor or Ar-Thur's Enthronement as Victor in Eden, in Sumerian, Hittite and Cædmon's British Versions, and on the Rōm title for Eden and its Edenites.

Sumerian Version of King Dar's (or Adam-Thor's) Enthronement in Eden

In the Sumerian psalms are references to King Dar's or Adam-Thor's enthronement "on the throne of the shrine supreme," which is obviously in Eden after his victory there, as well as numerous representations of the event on the sacred Sumerian seals picturing his enthronement on the Lion Throne (see Figs. 134 f.). Thus it is referred to in some psalms :

" On the throne of the shrine supreme, even on his (Dar's) seat,
Is a brilliant light when he lights it up.
At the festival they establish him joyfully on his seat. . . .
O Lord, a station on high (is thy habitation). . . .
Dar, the warrior of the mountain who subjugatest.
Who carried away the land of the disobedient, may thy heart be exalted ! " 259

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It appears to be from this enthronement at the head-centre of the Lion-tribe at Eden that Adam Dar Dan came to be represented as seated on a Lion-throne with his foot upon a lion.

Hittite Version of his Enthronement at Eden

The Hittite version of King Adam-Thor's enthronement in Eden is well seen not only in the Hittite sacred seals, but also in the magnificent Hittite sculpture of him enthroned on the Lion-throne (see Plate XXVII), which was actually found at Carchemish or Eden.

Ancient British Version of Adam's Victory over Satan (Sutt) in Eden & his Enthronement there

Adam's victory over the historical human Satan in Eden and the "cherubims with flaming swords" and his assumption of sovereignty there as enthroned King of Eden, was clearly known to the British poet Cædmon or Cadmon, and presumably so through the Eddas; as his metre is in the ordinary Eddic measure and the most of his words are later dialectic forms of the Eddic, and his name "*Metod*" for God as the Creator, is suggestive of the *Miöt Od*⁶ title of Adam-Thor, who was latterly deified by the Aryans. In his poem on Genesis, Cædmon, even on being Christianized, cannot divest himself of the old true tradition of his Briton ancestors regarding Adam, and makes Satan (*i.e.*, Sut or Seth) on being dispossessed lament, saying:

" That is my greatest sorrow,
That Adam, wrought of earth,
Should hold my firm-set throne
And live in friendly joy, while we
Endure this bitter woe in hell." ²⁶¹

“ROME” TITLE FOR EDEN & MOTHER-SON CULT

*Rōm or “Rome” title for Eden and its Wolf-tribe votaries
of the Mother-Son Cult*

In Sumerian, the abode of the oracular priestess, from about 3100 B.C. onwards, is called *Edin* or *Etin* (WSAD. 69, WISD. 33 f.), the latter form being in series with the Eddic *Iætun* name for “Eden.” And significantly this Sumerian word-sign was also given the synonym word-form of *Rum* (Br. 4524 and 3 ; Prince S.L., 277), which is in agreement with the *Rōm* title in this Eddic lay.

Rōm of the Edda is thus seen to have been a synonym for Eden and its Wolf-tribe priestess and Chaldee people. This now appears to explain the legend that the mythical founders of the new Rome in Italy, Romulus and Remus, were “wolf-suckled,” suggesting that they were of the Mother-cult of the Wolf-tribe of the *Rōms* ; and the Italian physical type is the same non-Aryan type as that of the aboriginal dark Chaldeans, Lycians, etc., the so-called Mediterranean or Iberian race. Moreover, *Rōm* or *Romit* was the title of the Set-Wolf and Serpent-worshipping aborigines of Ancient Egypt (MDC. 43) ; and “Romany” is the title of the dark non-Aryan fortune-telling gipsies and weirds of Roumania and elsewhere of the “Mediterranean” or “Iberian” race ; and the present-day Moslem title of “*Rūm*” for Asia Minor and for their religious capital at Constantinople was not borrowed from the Italian “Rome” as is generally supposed.

It thus appears that the original head-centre seat of the Mother-Son-cult, with its shaven and befrocted matriarchist priests and priestesses, inveterately antagonistic to the monotheistic idea of God and to the advance of the Higher Knowledge and Civilization, was from pre-

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historic time immemorial called " Rom " or " Rome," and the home of " Mother Mary."

SCENE XXX.—Regeneration of Eden and Uplifting of Man by Adam in Sumerian and Babylonian Versions.

Sumerian & Babylonian Versions of the Regeneration of Eden by King Dar or Adam

There are frequent references in the Sumerian hymns to King Dar or Adam's " scattering the seed " of his Higher Civilization and exalting of man, and his clemency towards his quondam enemies. Thus, for example, in the same hymn which celebrates his capture of the Stone Bowl of Eden, Dar, now semi-deified, is acclaimed as :

Dar, exalter of man, who makes joyful his side,
The Lord who (grants) pardon to his (conquered) city,
Has driven his chariot over the mountain, has scattered wide
the seed.

(Men) altogether have proclaimed his name daily for sovereignty
over them.

(Thou wert) the warrior of the mountain who subjugated.²⁶⁵

This annexation and transformation of Eden, Urdu or Ur into a real paradise by Adam In-Dara and his son Cain (the Son-Duke, *Mar-Duk*), now explains how Urdu or " Eridu " came in the later Sumerian and Babylonian hymns to be called a " home " of these two deified Gothic heroes ; and in secular literature was " The Land of the Amorites," a people whom I have shown in previous works to have been a branch of the Hittites and of Gothic race.

Indeed King Adam Dar's magnanimous forgiveness of the Abelites, Balderites or Tamuzites, with permission to return to the reformed Eden when they themselves had become law-abiding and somewhat reformed, with

DIFFERENT VERSIONS OF ADAM'S REGENERATION

a reformed new generation of Mother-Son leaders, to dwell amongst Adam's civilized "Sons of God," seems to be reflected even in the later hymns of the Chaldees themselves, though they suppress therein all reference to Adam's name. Thus these later Chaldee hymns sing :

" Innini [The Second ?] to her women cried :
' In Heaven there is Light ! On Earth there is Light !
Magnified is he, magnified is the Lord ! ' . . .
In Urdu (Urd or Eden) its brick walls reposed,
Upon Urdu a faithful eye he cast.
There the Valiant in his boat descended. . . .
Where grass was not, there grass (grain) is eaten,
Where water was not, water is drunk,
Where the cattle sheds were not, cattle sheds are
built. . . .
The spade labours not, and the granaries shall be
heaped." ²⁶⁵

SCENE XXXI.—Advent of the Goths under King Cain into Mesopotamia as "The Sumerians," and their Colonization and Civilization of Mesopotamia, Persia, Indus Valley, Egypt, Crete, and Europe, and the Site of King Arthur's Camelot.

The full account of the advent of the Goths into Mesopotamia as the so-called "Sumerians" of Assyriologists, and their colonization and civilization of the world, is detailed in my recent work, *The Makers of Civilization in Race and History*, from the contemporary and other official historical Sumerian, Babylonian and Egyptian records.

Within a century after King Cain's annexation of Mesopotamia and establishment there of his chief sea-capital at Enoch, we find about 3245 B.C. Cain's grandson as priest-king of the city of Kish at an old junction with

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the Tigris, and presumably Emperor of Mesopotamia, as he deposited the trophy stone-bowl of Eden or "Holy Grail" of his great-grandfather Her-Thor, to whom he dedicated it as *Zagg* ("Sig") at the great Sun-Temple of Nippur, which he built about fifty miles up the river from Enoch city. This city, generally known as "Nippur," after the Arab hamlet of Niffar near its site, was presumably founded by King Adam or Ar-Thur himself, as it is frequently called in the Sumerian hymns "the beloved city of Lord Adar"—*Adar* being a frequent title for Thor in the Edda. This is supported not only by its having been selected as the site for depositing King Arthur's Holy Grail; but also by its official name in the later records being "City of Lord *Zakh*, *Zax* or *Sakh*," i.e., a later form of spelling King Adar's title of *Zagg* or *Sagg*, his *Sig* title in the Edda.²⁶⁸

Colonization of Persian Gulf & Indus Valley by King Cain's Gothic Descendants as the First Phœnician Dynasty about 3100 B.C.

By about 3100 B.C., we find the First Phœnician Dynasty as a branch of the Aryan Sumerians, and descended from Hercules, and the chief seafaring branch of the Sumerians, established in the vast palatial city-port of Lagash on the Persian Gulf, with other capitals at Kish and Erech,²⁶⁹ and as a mighty imperial colonizing state. The sites of two of their great colonies in the Indus Valley have recently been unearthed with vast palatial remains, including numerous official and private seals from their cemeteries, which seals I have deciphered and translated, and which with their culture I have termed "*Indo-Sumerian*," and described in a previous work.²⁷⁰

GOTHIC CIVILIZATION OF ANCIENT WORLD

Colonization & Civilization of Egypt & Western Europe, including Britain, by Third Phœnician Dynasty of Aryans under Sargon I and his son Menes, about 2720 B.C.

In my work above cited, I have demonstrated by the new historical and contemporary inscriptional evidence that the Third Aryan-Phœnician Dynasty under Sargon the Great, and his father and grandfather, were pre-dynastic kings of Egypt, and that the son of Sargon I was Menes, the founder of the First Dynasty of Egypt and the so-called "first introducer of hieroglyphs into Egypt for continuous writing," and that these hieroglyphs themselves, as well as the radical elements in the Ancient Egyptian language, were derived from the Sumerian picture-writing and language.²⁷¹

And these adventurous Aryan-Sumero-Phœnicians and Gothic mariners from Mesopotamia, Asia Minor and Egypt had already scoured the unknown Western Seas under Sargon and Menes and established colonies along the Western Mediterranean of Europe, and out beyond the Pillars of Hercules to the tin-mines of Cornwall in Ancient Britain.²⁷² The much remoter dates for the Sumerians in Mesopotamia, and for the date of Menes of the First Egyptian Dynasty at present in vogue amongst writers on Sumerian, Mesopotamian and Egyptian history are found to be merely fanciful conjectures, and not founded on concrete historical fact.²⁷²

Arthurian Legendary "Camylot" as "Gimli"

The name "Gimli" or "Gimle," which Adam Her-Thor or Ar-Thur appears to have applied to this regenerated Eden or Garden of Eden, or to a new capital,

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further down the river, obviously discloses the long-lost original site of the famous capital of *Camylot* or *Camelot* of King Arthur's legend—the final *t* is in series with the final *d*, the Sumerian locative affix often affixed to place and personal names in the Edda. *Camylot* was one of the chief cities at which King Arthur held his Court with Queen Guen-Ever, Sir Gawain and his other knights and ladies in the legends of the Welsh, Britons and Bretons.

The descriptions of the festivities at King Arthur's court at *Camylot*, with its sworn brotherhood, when on holiday there in the gay old world of our Gothic ancestors as seen through the glasses of mediæval European knight-errantry, reflects much of the above picture in the Edda :

" Arthur the king holds court at *Camylot*
Upon a Christmastide ; ²⁶⁶ his princes there
Were from their many realms together got
To hold rich revel that is the flout of care.
Quick as the nimble creatures of the air
They met in medley of the tournament
Ofttimes, beneath the fluttering banners rare,
And thronged back thence to Court, the long day spent,
Sworn brothers, all alike to newer merriment.

With all the joy in life they met together,
Each with the lady to himself most dear,
Caught by the Christmastide into one tether.
Comely was Arthur King, by dais there,
And of all ladies loveliest, Guin-Ever.
Arthur was lofty of spirit, brave in fight :
His men attended by the dais this New Year,
His progress, brought to the hall many a knight. . . .
Agravayne and Gawayne, pillars of fame
Each side the Queen, attending her behests." ²⁶⁷

II

THE NAME "EDDA"

The name "Edda," by which this body of ancient Gothic epic poems is now generally known, has hitherto been the subject of many improbable and fantastic conjectures. It was applied to the prose work of the Iclander Snorri by later writers, though it is uncertain whether he used it for that work himself, as that title is generally stated to be first found written on a MS. copy of his treatise of about fifty years after his death. Nor is it found as a title on any of the older MS. poems of these epics.

The word, so spelt with a double *d*, ordinarily means in Icelandic only "great-grandmother and mother" (VD. 114); and it could not be shown how this meaning could aptly designate these epics. Even now, when our new literal translation and rearrangement of the epics by our new historical keys shows the unsuspected prominence of the Eden Matriarch in her inveterate conflict with Thor and his Early Aryan Goths throughout the poems, such an origin for the title is put out of question, as it is neither descriptive of the collection which celebrate the victories of the Goths and not the Edenites, nor is the Matriarch ever once called "Edda" in any of the poems. Nor does that word occur in any of the poems themselves, except in a single odd and later ballad, which in both its character and diction is really outside the genuine "Eddic" cycle, except for one stanza. This ballad called "The Rig's Tale" (*Rigs Thula*), which is supposed from its spelling to date from about A.D. 1200, does not exist in the *Codex Regius* and other collections of the "Edda," but is only found on a stray leaf at the very end of the *Codex Wormianus*. It purports to describe domiciliary visits by King Home-Daler (*i.e.*, Thor) to his subjects, but it credits him with immoral behaviour entirely foreign to his real character, as uniformly attested throughout the whole body of the genuine epic poems without a single exception, and thus betrays its spuriousness. It moreover contains many inconsistencies (see CPB. I, 235). And to crown all, the name "Edda" therein is merely applied to an old peasant woman in its normal sense of "great-grandmother," and not to the Matriarch Frigg, El or Gul, who does not appear in it at all.

The latest notion on the origin and meaning of the word "Edda" is that of the authors of the chief *magnum opus* and

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"established authority" on the Edda, the *Corpus Poeticum Boreale* (I. xxvi. f.; II 514 f.). They concoct a fantastic hypothesis resting on a string of obviously false conjectures. Starting with the "Teutonic" theory of the European Family of Languages and of the Edda they believe that the name "Edda" is a corruption of the German *Erde* or *Ertha* or *Erda* "Earth," which name they imagine was possibly applied to the Edda by the Germans, as the fancied custodians of the original Gothic epics, because Tacitus, so they say, wrote that "the Germans of his day make Terra Mater the mother of Tuiscon, whose son is 'Mare';" and that perhaps they called their old songs *Ertha* or "Earth," and that perhaps a Scandinavian heard a German trader sing a snatch of one of these "Earth" songs, and then he puts it into his own tongue as neatly as he can, and the result is "Edda." (!)

But the facts are quite otherwise. Tacitus did not mention "Mother Earth" at all as an ancestress claimed by the Germans. What he wrote was: "They (the Germans) celebrate an earth-born *god* Tuisco and *his* son Mannus, as the origin of their race, as their founders" (Tacitus, *Germania*, trans. Church and Brodribb, 88). Besides, the Germans never were, as we have seen, the custodians or originators of these Gothic epics, nor even knew the script (the Runes) in which they are enshrined, nor did they, whilst worshipping Wodan and Baldr and Donner, or Thunder, even know the name of Thor in their own indigenous Sagas and monuments. Nor could the word *Ertha* "Earth" (see WSAD., Sumerian *Arata*, "Earth," 17 f.), with its radical *r*, ever become "Edda" as has been suggested.

On the other hand, on freshly examining the actual facts in the light of the new evidence and new historical keys, I found that all unsuspectingly the word "Edda" as a title for these epics does actually occur and freely so in the text of the oldest of all these epics, namely The Sibyl's Vision. It there occurs in the form of *Eda* (the Runic letter *d* was often written in old MSS. as a double *d*), and is used to evidently denote the body of the great epic, in a constantly-recurring interrogative refrain used by the Sibyl to emphasize critical points and to introduce new developments. This refrain is *Vitod ér enn Eda, hvat?* which literally reads: "Wit ye then (or yet) the Eda, what?" and which I have Englished as:

"Know ye yet the Edda?
Know ye yet it all?"

THE NAME "EDDA"

in order to emphasize its pause ; as the Sibyl obviously halted here for a period for dramatic effect.

This name *Eda* for the great collection of ancestral hymns of the Goths in the West seems probably the equivalent of the title *Veda*, applied by the Eastern branch of the Aryans to their great kindred collection of ancestral hymns in the Sanskrit, which significantly *deal mainly with the same identical subject as the Edda*, namely the rise and exploits of the Early Aryans under their deified Lord Indra (*i.e.*, *In-Dara*, title of Thor), who is also called in the Vedas *Śakra*, and in the Pali *Sakko* (*i.e.*, the *Sig* or *Sigr* title of Thor), and of his victories over the Serpent of the Deep, his slaying of evil giants and demolishing their citadels, and his protection of agriculture.

Veda in Sanskrit, from *Vid*, "perceive, know," is the equivalent of *Fidō* of the old Greek meaning "to view, see, perceive," and therefore "to know," and literally "Faith" on the *principle of "seeing is believing"* ; and these roots with their cognates in all the leading branches of the Aryan family of Languages ancient and modern, including Ancient Egyptian, I have shown to be derived from the Sumerian *Bid*, *Biad*, or *Fid*, possessing these identical meanings (see my *Sumer-Aryan Dictionary*, pp. 37 f. and 77—the initial labial *B* or *F* being dialectically interchangeable with the labial *V* (see my *Aryan Origin of the Alphabet*, 30 f.).

Now, significantly, the initial *F* early dropped out of the Western or European branch of the Aryan Languages, as represented by the Greek. Thus *Fidō* became latterly in Greek *Eidō*, with derivate *Idea*. Thus we apparently get the Eddic Gothic *Eda* as the dialectic Western equivalent of the Sanskrit *Veda* for this sacred collection of ancestral poems celebrating the rise of the Aryans.

It would thus seem that the Gothic term "Eda" designated these poems as "The Knowledge (including History) of their ancestral Aryans, and their object of 'Faith.'" More-over this name *Eda* is cognate also with *Idyl*, a short descriptive, pastoral poem, from the Greek *Eid-ullion*, diminutive of *Eidos*, "view, appearance, descriptive." And no more appropriate definition of *Eda*, or "Edda" could be given than *Idyl* or *Idyllic*.

As the spelling "Edda" with the double *d* has now been so long current, I have retained it in my translations and in the descriptive notes and title.

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III

THE HOME OF THE EDDA IN BRITAIN

The original home of the Edda epic was, as we have found, Cappadocia in Asia Minor, the home of St George, the patron saint of England. But the mediæval form in which the Edda text now exists shows that that epic had early been transplanted into and naturalized in Britain. It was presumably carried westwards there, *via* the Mediterranean and St George's Channel, in the early pre-Christian period by colonizing Aryan Phœnician Barats or seafaring British Goths, as their precious ancestral heirloom, and handed down there through the centuries in writing, from generation to generation, and becoming in the process from time to time modernized in its diction, to adapt it to the evolution of the Briton or English tongue.

It has already been described in the Introduction how the Edda MSS. were found preserved in the remote fastnesses of Iceland on the introduction of Christianity there; that there was wholesale destruction of Ancient Briton MSS. in the British Isles by the early Christian missionaries, who stigmatized those MSS. as subversively "pagan"; that Iceland first derived its writing, books and civilization from the West of Scotland and Ireland;¹ that the topography, scenery, towns, people, flora and fauna, including serpents, and climate described in the Edda are foreign to Iceland; that the Edda is of the pre-Christian period, exhibiting no traces whatsoever of Christian influence; that like all very ancient poetry it is anonymous; that the verse and writing is Gothic, and the language is of the Gothic family to which Early English and Anglo-Saxon belong; and that leading English and Scandinavian scholars on the Edda admit that many of the critical words therein are neither Icelandic nor Norse, but English;² and that "the great majority of the poems were composed . . . in the British Isles—the greater number probably in northern England, but some of it may be in Ireland, in Scot-

¹ An early Icelandic historian, Arius Frodi, writing about 1070 (*De Islandia*, II), says that the Norwegian colonists, refugees from Harald Fairhair's tyranny, found settled in Iceland Irish "papas" (Culdees), who were driven out, but left their Irish books (*bucca Irscar*) behind them (JC. 134).

² Thus, for example, Vigfusson and Powell, G. W. Collingwood, G. Stephens and Professor S. Bugge.

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land, or in the Scottish Isles: very few Edda lays seem to have arisen outside the British Isles. We find in most of the poems a goodly number of words which are of English origin, and cannot be shown to have been in general use in Norway or Iceland." ¹

Yet, strange to say, all these Eddic scholars, whilst holding that the Edda lays were almost wholly composed in the British Isles, nevertheless conjecture that the composers were *not* Britons at all, but were problematic Norwegian bards or priests, who are supposed to have been resident in Britain, and had picked up British words.² That notion has arisen through Eddic scholars having hitherto universally believed that the Edda was merely mythological, and the invention of Norse priests and bards, merely because the chief heroes, Thor and Wodan, were believed to be exotic to Britain, and purely Norse and Germanic or Teutonic gods (even although the name Thor is unknown in German mythological literature); and because all Eddic scholars have blindly followed Snorri in his mythological notions of the epic, and in his gross misreadings and perversions of critical stanzas of the Edda texts.

On the other hand, we have seen that those two personages, Thor and Wodan, were strictly human, and were equally the popular pre-Christian heroes and deified heroes or gods in Ancient Britain and amongst Anglo-Saxons; and that whilst the Britons and Anglo-Saxons were of the same race as the Norse, with the same general traditions and close affinity in language, and using the same style of Runic writing in which the Edda epic was written, the British relationships with the Edda are predominant. And the attempts of Eddic scholars at capturing the language of the numerous Runic inscriptions of North England and Scotland for Iceland have, according to the chief authority on these inscriptions, Professor G. Stephens, "everywhere necessarily failed."³

One of the most striking evidences for Britain as the home of the Edda, apart from the critical British words and idioms in the text, and the practical identity of the writing of the Edda MSS. with the mediæval British or Early English of about the same date, and the nests of Eddic names and associated legends found widespread over Britain with the currency of the names of Thor, Wodan, etc., is the fact that the popular and hitherto

¹ Bugge, BHE. xviii-xix.

² *Ibid.*, *passim*.

³ SRM. xi.

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believed indigenous British legend of King Arthur and his Holy Grail is now discovered and demonstrated to be based upon the memory and achievements of the chief hero of the Edda epic, Thor or Her-Thor, that had lingered on indigenously in Britain, after the loss of the Edda MSS. Whilst, on the other hand, there is no corresponding Arthurian legend in Scandinavian nor in Teutonic literature.

Similarly under his title of St George, Her-Thor (or Arthur) became not only the patron saint of England, and his slaying of the Dragon is still a part of the royal insignia, but the great Western Sea-way of Britain was named after him, St George's Channel, and his Cross still forms the standard of the British Navy. St George was pre-eminent amongst the saints of England, and "*all English soldiers were bound under severe penalties to carry the distinguishing badge of St George's Red Cross.*"¹ Likewise, as Andara or Andrew, he became the patron saint of Scotland with his X Cross.

Another significant point indicating Britain as the later home of the Edda is that one of the great traditional achievements of King Thor was a Parliament, a treasured institution of the Early Britons, which struck its roots so deeply into British soil that when it was revived towards the end of the feudal period, the English Parliament came to be proudly called "The Mother of Parliaments."

The former currency of the Eddic tradition in Ireland also seems indicated by the survival in Irish legend of the solar hero, "Diar-mit" or "Diar-mait," a name obviously coined from that of Thor, Dar, or Thior-Miot; and his wife, "Grainne," with her Rowan berries, is apparently a dim memory of Thor's queen of the Rowan-apples, Gunn-Ifo or Guin-Ever or Gefiön; and "Conn-the-Hundred-Fighter" of the Irish legend is clearly Thor's heroic son Gunnor "Cain," who, as Kon-the-Young, was "able in energy, he equalled eight men," and when more mature he "equalled nine hundred men." Whilst "Balor of the Evil Eye" and "Fal of the Fiery Stone" or wheel-weapon, are clearly a confused memory of the malignant Baldr or Val, with his fiery stone missile; and "Lug" is the Loki title of the same personage. And "Gwydion" in the Welsh legend of "The Harrying of Hell," appears to be a confused spelling of the name of Gunn or

¹ See Ordinances of Henry V and Henry VIII in *Excerpta Historica*, 1833, and Hazlitt, *Faiths and Folk-lore*, 268 f.

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Gawain of the Edda, who took a prominent part in that achievement. This name seems more faithfully preserved in "Gwion-the-Little," who in the Welsh legend held temporary charge of the Magic Cauldron of Hell, identifying him with the young Prince Gunn of the Edda, who possessed himself of that fetish bowl.

The wholesale fanatical destruction of pre-Christian manuscripts and monuments in Britain, stigmatized as "pagan" by the proselytizing early Christian missionaries, is extensively referred to with pride in early ecclesiastical history, the details of which would fill a volume. The destruction of such MSS. by burning was a usual prelude to the Christian baptism of chiefs and their people. Here may be mentioned the Edict of Nantes of A.D. 658, one of several issued to the Christian clergy for the destruction of pre-Christian stone monuments, which were not so readily disposed of as MSS. It decreed that: "As in remote places and woodlands there stand certain stones which the people worship, and at which vows are made, and to which oblations are presented, we decree that they all be cast down and concealed in such a place that their worshippers may not be able to find them." Similar edicts were issued by Alfred, Canute on his conversion, and by other converted kings in Britain. In the eleventh century details are recorded of the total destruction of such monuments and MSS. at Verulam or St Albans,¹ the pre-Roman British capital of the Catti ruling clan of Britons on the Odling or "Watling" Street, the great arterial northern road of the pre-Roman Britons and preserving the name of the *Odling* title of Thor's royal clan in the Edda. And so late as 1642 the General Assembly of the Established Church of Scotland threw down and broke in pieces, amongst other Eddic monuments, the fine sculptures of Thor as Eindri or "Andrew" at St Andrews (see e.g., Pl. XXVI), and the magnificently sculptured Runic Cross at Ruthwell (or Rood-well) in Dumfriesshire, one of the finest Runic Gothic Crosses in Europe, although it was clearly of the transitional period, and contained figures of Christ and His disciples, as well as Thorist and Eddic scenes and emblems. Even in Iceland "the destruction of Eddic MSS. which went on in Iceland at the end of the seventeenth century, would have left little to be gathered. All the vellums which still survived in Bishop Bryn-wulf's possession at his death were scattered, mutilated or destroyed within a few years."²

¹ T. Wright, *Archæologia*, 30, 438 f.

² CPB. i. xxxvi.

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So deeply rooted was the Eddic cult of Thor in Britain, and so little did it differ with its dogma of brotherly love and its True Cross emblem from that of Christianity, that for several centuries in the early Christian period in Britain the artists, imbued with their ancestral respect for the Edda, *represented Christ in the conventional form of Thor or Odin*, along with the usual old Eddic symbols and the exploits of Thor. Such are the many stone Crosses throughout Great Britain that have escaped destruction or have been unearthed from where they were hidden, and now termed "Early Christian"; whilst only a few of the genuine pre-Christian crosses still survive or have been excavated.¹ And amongst the many British sites named after those pre-historic crosses, one of Eddic significance is "The Rowan-tree Cross."

The place-names bearing Thor, Odin, Orm or Serpent-Dragon and Arthurian titles, with their associated Eddic legends, whilst occurring widely distributed over Britain, are more especially numerous along the shorelands of St George's Channel in Cumbria, Cambria, Wales and Cornwall, that is on the western sea-way border which, as I have shown in a previous work, was the earliest region settled on by the seafaring Briton colonists from Troy and other parts of Asia Minor, Syrio-Phœnicia and Egypt, in exploiting the mineral wealth of ancient Albion. Those tracts usually contain prehistoric mine-workings, and are especially rich in prehistoric monuments, which sometimes bear Sumerian cup-mark inscriptions, pre-Christian or transition-period Sun-crosses, with symbols identical with the Hitto-Sumerian Troian and Eddic monuments. So rich is the Cumberland district in Eddic monuments, a district which, through its hilly inaccessibility, escaped to some extent the destruction which befell the plains, that Professor Collingwood, in the belief that the Edda epic was merely mythical, writes: "The neighbourhood of Gosforth was, indeed, geographically the focus of all the influences which fostered the birth of the Eddic poems."² The Arthur legend also is widely diffused over Scotland as well as England and Wales, with many "Arthur Seats."

The numerous "Green Man" signboards on old inns in the south of England commemorate the former notoriety of that

¹ See for details WPOB. 290 f.

² G. W. Collingwood in C. A. Parker's *Story of Shilagh*, Kendal, 1909, vii.

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Eddic personage of the Arthur legend. And Gower peninsula in Glamorganshire, with its Worm's Head and Arthurian legends, and a site of old stone-age man, and bordering St George's Channel, suggests by its name the Sumerian *Gaur* or *Guur* and Eddic *Geir* and *Gær* titles of Her-Thor as George or St George.

The characteristic British or English and Scottish words occurring in the Edda have hitherto been supposed to number only a few dozen. But our new literal translation of that epic discloses that the great majority, if not all, of the words in the older Edda lays, are radically British, along with their prosody and idioms, though a considerable number have become obsolete, as in Early and Middle English and Anglo-Saxon, and others slightly altered in modern spelling. So striking, indeed, is the essential similarity of the Eddic language with English that Marsh (although holding the then prevalent belief that the Eddic language was Icelandic and Scandinavian) declared in his *History of the English Language*: "I should unhesitatingly place Icelandic (*i.e.*, properly the Eddic) at the head of these subsidiary philologies (of the English language), because it furnishes more abundant analogies for the illustration of obscure English etymologies and syntactical forms than any other of the cognate tongues. Almost every sound which is characteristic of English orthoepy is met with in the Scandinavian language, and almost all their peculiarities are found in English; while between our English articulation and that of the German dialects most nearly related to Anglo-Saxon are many irreconcilable discrepancies." ¹

Whilst the collection of lays of the Edda epic proper are thus found to be in the ancient British speech, with its home in Britain, it is to be noted that there are also included in the Edda collection in the *Codex Regius* several other lays which clearly do not belong to the Eddic cycle at all; but are local Icelandic and Norse compositions of relatively very much later date. These deal chiefly with bloody feuds between mediæval Wodanist, Scandinavian, Gothic, and Hun chieftains, and include attacks by the Goths on the Huns, the defeat of the notorious Hun King Attila; and their scenery is Icelandic and Scandinavian, with snowscapes, sledging, ski-ing, and skating, and two of them refer to the barbarous practice of cannibalism and the use of the skulls of their enemies as wine drinking-cups. Such are the Helgi, Hunding, Volundur, Volsung, För-Skvini, Gríppispa,

¹ G. P. Marsh, *Lectures on the English Language*, 72 f.

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Gudrumar, Hamdis, Atla (composed from its internal evidence in Greenland, which was colonized from Iceland in A.D. 985, and some other minor lays. They are sagas and do not really form a part of the Edda epic collection, though their verse imitates crudely that of the Edda poems.

IV

THE MINSTRELS WHO SANG THE EDDA AT FESTIVALS

The opening lines of the Central Edda state that that epic was "told" (sung or recited) on "the holy day" or festival; but it does not specify what particular holy day or festival it was. Sunday, the first day of the week, was presumably the holy day of the later Sun-worshipping Goths. But this epic, which even in its abridged form in the Central Edda contains over 500 lines, was probably recited at one of the great Gothic festivals. The only festival actually named in the Edda is the Harvest-tide, on which it is stated that King Her-Thor or Ar-Thur drank wine ceremoniously out of the captured Bowl of Eden, as The Holy Grail. For such a feast of material rejoicing, the theme of the Central Edda would be especially appropriate, as it chronicled Adam-Thor's victory over Eden and his establishment of Civilization with Agriculture, Industrial Life, and the Religion of Heaven and the Cross.

The other great festival of the Early Aryans or Goths was *Iöl*, *Jöl* or "Yule" (a Sumerian name as I have shown), the festival of the winter solstice, or the returning of the Sun, which old "pagan" festival of Yuletide was latterly adopted by Christianity for the birthday of Christ for mythological analogy.¹

St George's Day was another especially holy day of the Aryans of the pre-Christian period, on which the Eddic heroic poems on St George and his defeat of the Dragon were doubtless sung. In England this festival falls on the 23rd of April, according to the calendar of the Romish Church, which includes so many pagan saints and their days as Christian; and in England blue coats were formerly worn by people of fashion on this day.² The

¹ On the previously current and widely divergent birthdays for Christ: "There is no month of the year to which the Nativity has not been assigned at one time or another" (see Cheyne, E.B., 3346).

² Hazlitt, *Faiths and Folk-lore*, 269.

MINSTRELS WHO SANG THE EDDA

festival is held on the same date in Cappadocia and Syria,¹ under the Greek Church. In general agreement with this date, a Mahometan historian of the fifteenth century of our era, writing of Babylonia, records that the Christians of Chaldea celebrate the festival of St George (*Jerius* or *Gerghis*), "towards the end of the month of *Nisan*."² Now "*Nisan*" is the Semitic Chaldean name for the *first month of the Sumerian year* (which was an agricultural year, beginning with the advent of the spring), corresponding to the month extending from the 25th of March to the 24th of April, which month was significantly called by the Sumerians "*Month of the House of Zag or Sag of the Bowl or Jar*."³ This definitely identifies St George of Babylonian tradition with Thor or Sig or Sag or Zag of the trophy Bowl of Eden or The Holy Grail, and further confirms the identity of Thor, Geir, Gør or Ar-Thur with St George, the Sumerian Gaur, Guur or Geur.

It is also significant of the pre-Christian "pagan" character of St George and his Red Cross, that the observance of his Day was actively discouraged by the Romish Church, and references to him in the Church Services were left out under the suspicion that he and his festival were "pagan," although it had been endeavoured to identify him with a disreputable Christian martyr of that name.⁴ The festival of St George was still kept on that day in England as a national event, with elaborate ceremony, so late as A.D. 1536, as evidenced by the quaint bill of charges for the celebration at Reading for that year.⁵ For recital on such festivals on St George's Day and other Thorist holy days, the

¹ C. S. Hielst, *St George of Cappadocia*, 1909, 125.

² S. Baring-Gould, *Curious Myths of Middle Ages*, 282.

³ *Bār-Zag* (or *Sag*)-*garra*, cp. Hastings' *Encyclopædia Religion and Ethics*, 3, 74.

⁴ Cp. S. Baring-Gould's *Lives of the Saints*, April, 296. The reference to St George slaying the Dragon was cut out of the Church Service by Pope Clement VII in sixteenth century. His Collect remained: "God who makest us glad through the merits and intercession of blessed George the martyr, mercifully grant that we who *ask through him* Thy good things may obtain the gift of Thy grace." The miracle credited to this George, the martyr, was significantly that by the sign of the Cross he forced the *devil inhabiting the statue of Apollo* to declare himself. This betrays Apollo to be *Apollyon* or Abel, conquered by Adam-George of the Red Cross.

⁵ Coates, *History of Reading*, 221, cited by Hazlitt, *Faiths and Folk-love*, 268.

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Edda as handed down in writing in its parchment books would be "the book of the words" for the minstrels.

The Minstrel who sang the Central Edda lay or "Sibyl's Vision" was from the internal evidence of that lay a woman; and once she is called "The Prudent or Wise" (*Frēda*, akin to the Mess.-Gothic *Frods* "wise"). This was one honorific title applied by Icelanders and Scandinavians to the Venerable Bede, Sæmund, the collector of the Edda, and to some other distinguished historians in the sense of "The Learned." This minstrel bore the title of *Vala*, *Volua*, or Sibyl or "Soothsayer." And it was to be expected that when the Edda was stigmatized as pagan and devilish by the Christian Church that its recital should gravitate into the hands of a Sibyl of the pre-Christian cult.

This professional Sibyl was in Iceland a woman of great importance and reputed learning, and was treated with almost royal honours. The description of one of these Sibyls in mediæval Iceland is interesting: "Thor-biorg [literally 'The deliverer of Thor'], nicknamed 'the little Vala,' during the winter attended the guilds at the invitation of those who wanted to know their fate. Everything was prepared in the most sumptuous manner for her reception. There was an elevated seat on which lay a cushion stuffed with feathers. A man was sent to meet her. She came, attended by a retinue, in the evening dressed in a blue mantle fastened by thongs and set with stones down to the lap. Round her neck she had a necklace of glass beads. On her head a hood of black lambskin lined with white catskin, in her hand a staff, the head of which was mounted with brass ornaments with stones, round her body she wore a girdle of (?) agaric (*knöske*), from which hung a bag carrying her conjuring apparatus. On her feet were rough calfskin shoes with long ties and tin buttons, on her hands catskin gloves, white and hairy within. All bade her welcome with a reverent salutation, the master himself conducted her by the hand to her seat."¹ But latterly she and her songs were suppressed because

" The bigots of an iron time
Had called her simple wit a crime."

¹ B. Thorpe, *Northern Mythology*, 1851, I p. 214 f..

THOR'S MULTIPLE TITLES IN SUMERIAN

V

THOR'S MULTIPLE TITLES IN THE EDDA & IN SUMERIAN & BABYLONIAN DOCUMENTS

Like the subsequent kings and emperors in Babylonia, Ancient Egypt, India, etc., and like the Trojan and Greek kings and heroes of Homer, and like the multiple titles of God as The Lord, The Most High, Almighty, The Omnipotent, Omniscient, King of Heaven, Lord of All, Lord of Hosts, etc., King Thor is called by many different names and titles in the Edda, personal, place, regnal, religious and other besides his original birth-name. Thus he is variously called in the Edda *Ād*, with dialectic *Ōd*, *Andvari* or *Eindri*, *Adar*, *Asa*, *Bil*, *Dan*, *Dar* or *Dur* or *Thor*, *Goer* or *Geir* (George), *Hoð*, *Miot* or *Mioth* or *Modi*, *Odinn*, *Oku*, *Ottar*, *Rab*, *Sig* and *Sig(r)-Dar* and *Ygg*, which correspond to his Sumerian titles of *Ad*, *Adamu*, *Adda*, *Andara* or *Indura*, *Aš*, *Bel*, or *Bil*, *Dan*, *Dar* and *Dur*, *Endurra*, *Gar* and *Gur*, *Idim* ("Adam"), *Had* or *Hud*, *Mith*, *Mitra*, *Odo* or *Udu*, *Odoin* or *Uduin*, *Odanie*, *Ra*, *Sagg*, *Sakh*, *Ukhu*, *Zagg* and *Zakh*. On these titles in Sumerian see my Dictionary, WSAD. 5, 13 f., 19, 20, 49, 51, 63 f., 72 f.; WMC. 130 f., 140 f.

Here are chiefly detailed his titles of *Dar* and *Dur* in relation to their late dialectic form "Thor," Goer (George), Odinn, Sig, Sigr-Dar, and Ygg, and "Adam."

Dar or *Dār* is the commonest name for the foremost deified solar hero in the early Sumerian psalms, with the prefix *Aš* or "Lord"—i.e., Thor's *Asa* title and prefix in the Edda. *Dar* is written in the polyglottic Sumerian by a word-sign possessing not only the phonetic value of *Dar*, but also *Dara*, *Daru*, *Ib*, *Nin-ib* and *Uras* (Br. 10474-78), which latter two synonyms have been arbitrarily selected by Assyriologists, unpossessed of any key to the proper form of these ancient personal names, and hence effectually disguising altogether the presence of the name of King Dar or Thor in the earliest Sumerian history, and a name which was continued down to the latest period in the solar-hymns. In the Eddic Gothic "Thor" was originally written *Dār*—*Th* being a late dialectic letter for D, and the *a* having lately changed dialectically to *o*, and formerly written by the same sign, see WAOA. 28, 40, 47 f. And on *Dar* see WSAD. 51 f., *An-Dara* or *In-Dara* or "Lord Dara," and *Dur*, WSAD. 13 f., 51, 63 f.

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This *Dar* word-sign for his name was also given by the Sumerians the synonyms of *Sig-Dar* or *Hud* (or *Hod*)-*Dar*, *Had-Dar* or *Gar-Dar*, by prefixing the sign of the mace or sceptre, the especial emblem of King Thor (Br. 10474)—on this mace sign (or "hammer") see Br. 5560-65. This discloses the Sumerian originals of Thor's Eddic titles of *Sig*, *Sig(r)-Dar*, *Hod*, *Od*, *Ad* and *Ottar*—the latter three by the not infrequent dropping out of the initial *H*, as in "Atti" for *Hatti* or "Hitt-ite," etc., WAOA. 32 f.; and on the Sumerian *O* for the vowel sign hitherto read *U*, see WAOA. 38 f., 48 f. and pl. 2.

"Adam," the Hebrew title of King Thor or *Ad* or *Adda*, is found to be derived from his later Sumerian or Babylonian name as *Ada-mu* or "The man *Ad* or *Ada*," after King *Ad* or Thor had become deified, in order to distinguish him from his divine reflex, see Scene XVI.

"George," as Adam-Thor's title, as the historical human original of "St George of the Red Cross of Cappadocia," is represented in the Eddas as *Goer* or *Geir*. It is derived from his Sumerian title of *Gar* or *Gar-Dar* (Br. 10474 and 5567), i.e., "*Dar* of the Mace, Cross or Spear" (from which the Old English *Gar*, "a spear" is derived, see WSAD.). This title is also defined in the bilingual Sumerian glossaries as "The Lord (or *Aš*=*Asa*) of the Bar" (*Aš-Bar*, cf. MD. 22) in which the *Bar* is represented by the *St George's Cross* +, which the Eddas represent Thor as constantly carrying. Moreover this *Gar* word is given the equivalency of *Garzu*, which is pictured by a *sceptre surmounted by a St George's Cross*, and called "The Sceptre of the King," and from this *Garzu* I have shown is derived our English word "Cross," see WPOB. 290 f., 294 f., and on the allied *Geur* or *Kur* as "George," see WPOB 319 f.; and see on these names WSAD. The equivalency of George with Jove in modern swear-words is now seen to be presumably owing to the identity of those two personages.

His "Ödinn" title is seen to be derived from his Sumerian title of *Odoin* or *Uduin* (see WMC. 130 f., 140 f., 532 f.) or *Odanie* or *Ö-dan-i-e*, as a synonym of "Lord *Dar*" (Br. 10479), with the meaning of "Lord of Light" (and cp. Sayce, "Hibbert Lects.," 1887, 151—on the *O* in Sumerian, see WAOA. 38 f.) The *Dan* "Lord" or *Danie* in this title also discloses the Sumerian Origin of his Eddic title *Dan*, a title which is also applied to him in Sumerian as "The Lord *Bel*" or "Strong Lord" (see WSAD. 49). As, however, in the Eddas, this title Ödinn with his *Dur-inn* title, is spelt with the double *n*, in series with Thor's

TUBAL CAIN'S IDENTITY WITH KING CAIN

father's name of " Inn-Stane " or " Of the Stone Inn," and as Thor's residences are habitually called in the Edda " Inn " as hospitable guest-houses—a name derived from the Sumerian *In*, " a brick or stone building " (see WSAD. pl. iii and *In*), I have translated it in the text as " Od-o'-the-Inn."

His *Sig* and *Sig(r)-Dar* titles with their Sumerian derivations are above detailed. On his *Ygg* title and its Sumerian derivation, see Note 78. And on his other titles see Notes to the names as they occur in the texts.

VI

TUBAL CAIN IDENTICAL WITH CAIN " THE SLAYER OF BAL OR ABEL," & AS THE INVENTOR OF THE PLOUGH

The second Aryan-Gothic or Sumerian king, Gan, Gin or Gun, the crown-prince Gunn or Kon of the Edda, the Qin or Qain of the Hebrews, and " Cain " of our English version ; the slayer of Bal, Ibila, Badr, Epli or Abel ; and the leader of the husbandmen of his father, King Thor or " Adam," has been demonstrated in my previous works to be the first great developer of Agriculture and the inventor of the Plough in all the ancient traditions, Sumerian, Babylonian, Hittite, Phœnician, Egyptian, Indian and Ancient Briton.¹

He is now clearly identified with " Tubal Cain " of the Genesis legend, which calls him " the instructor of every artificer in brass (properly bronze) and iron." ² This verse occurs in a stanza interpolated between the verses on the expanded succession of Lamech from Enoch and Cain, and the verse stating that Adam begat another son, Seth, " instead of Abel, whom Cain slew." That text, which is involved and corrupt, makes Tubal Cain to be the son of Lamech, who is made to declare that he had " killed a man " and expressly associates himself with Cain, with whom we now find he was identical.

The legendary so-called ten antediluvian patriarchs of Genesis, from Adam to Noah, are disclosed by the authentic historical Sumerian and Indian records to be merely a fictitious expansion

¹ WPOB. 340 f., 354 f. ; WMC. 14, 82 f., 459 f.

² Gen. iv. 22.

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of the first historical kings of the Aryans or Sumerians, Adam to Enoch, by extending the list with their titles,¹ so that Noah was identical with Enoch, as was, indeed, long suspected by Biblical critics; and "Lamech" is identical with Cain. The name "Lamech" in the Hebrew is obviously coined from the Chaldean-Semitic *Lamasu* name for the Sumerian *Lamma*, title for the second king in his later deified form as the colossal man-headed wild bull—Cain; having the title of *Ama* or "wild bull" not only in Sumerian, but also in the Indian records and in the Edda. And the making of Tubal Cain into a son of Lamech is now seen to be merely a gratuitous conjecture of a late Semitic scribe from a corrupt text containing those names or titles.

Further confirmation of the identity of Cain with Tubal Cain, the artificer in bronze and iron, is supplied by the Book of Enoch, which originally written either in Hebrew or in its sister Aramaic script, is now arbitrarily classed as "apocryphal." It states (chap. viii. 1): "And *Azāz-ēl* taught men to make swords, and knives, and shields and breastplates, and made known to them the metals, and the art of working them, and bracelets and ornaments." Here significantly *Azāz-ēl*, which is not a Hebrew word, except the suffix *ēl*, which means "Lord," is disclosed as the Sumerian title for the second Sumerian king (Gin or "Cain"), namely *Azag*, his *Ayus* title in the Indian king-lists, and his *Ægis* title in the Edda. Thus *Azāz-ēl*, or "Lord *Azāz*," the inventor of metal working of the Hebrew legend, is identified with Cain.

The culminating proof of the identity of Tubal Cain with Cain is found in the name *Tubal* or *Tu-Bal* itself. *Bal*, we have seen was the ordinary Sumerian name for Abel, who is also called *Ibila* in Sumerian, and in the Eddas variously *Bal*, *Val*, *Bald* and *Baldr*—the final *r* being merely a nominative affix. Now the prefix *Tu* seems clearly to be the Sumerian *Tu*, "to destroy, make die,"² and is obviously the Sumerian source of the French *Tu-er*, "to kill, slay." *Tu-Bal* thus means in Sumerian "The Slayer of *Bal* (or *Abel*)," and with the affix "Cain" makes the identity with Cain beyond dispute.

Here may be cited the fine virile ringing anvil song on Tubal Cain by the gifted Scottish poet, Charles Mackay (1814-89), which significantly embodies, along with the tradition of Tubal Cain's metal working, also the old tradition of his being the

¹ WMC. 128 f.

² Br. 1077.

TUBAL CAIN AS A SMITH

inventor of the metal Ploughshare, which we have seen was ascribed to Cain by the Sumerians, Hittites, Egyptians and Early Britons. In this song we can almost hear the ringing of Cain's hammer at his forge, as expressed in the Eddic Scene II.

TUBAL CAIN

(By Dr Charles Mackay)

" Old Tubal Cain was a man of might,
In the days when earth was young ;
By the fierce red light of his furnace bright,
The strokes of his hammer rung ;
And he lifted high his brawny hand
On the iron glowing clear,
Till the sparks rushed out in scarlet showers,
As he fashioned the sword and the spear.
And he sang : ' Hurrah for my handiwork !
Hurrah for the spear and the sword !
Hurrah for the hand that shall wield them well,
For he shall be king and lord.'

To Tubal Cain came many a one,
As he wrought by his roaring fire,
And each one prayed for a strong steel blade
As the crown of his desire ;
And he made them weapons sharp and strong,
Till they shouted loud for glee,
And gave him gifts of pearl and gold,
And spoils of the forest free.
And they sang : ' Hurrah for Tubal Cain,
Who hath given us strength anew !
Hurrah for the smith, hurrah for the fire,
And hurrah for the metal true !'

But a sudden change came o'er his heart,
Ere the setting of the sun,
And Tubal Cain was filled with pain
For the evil he had done ;
He saw that men, with rage and hate,
Made war upon their kind,
That the land was red with the blood they shed,
In their lust for carnage blind.

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And he said : ' Alas ! that ever I made,
Or that skill of mine should plan,
The spear and the sword for men whose joy
Is to slay their fellow-man ! '

And for many a day old Tubal Cain
Sat brooding o'er his woe ;
And his hand forbore to smite the ore,
And his furnace smouldered low.
But he rose at last with a cheerful face,
And a bright courageous eye,
And bared his strong right arm for work,
While the quick flames mounted high,
And he sang : ' Hurrah for my handiwork ! '
And the red sparks lit the air ;
' Not alone for the blade was the bright steel made '—
And he fashioned the first plowshare.

And men, taught wisdom from the past,
In friendship joined their hands,
Hung the sword in the hall, the spear on the wall,
And plowed the willing lands ;
And sang : ' Hurrah for Tubal Cain !
Our staunch good friend is he ;
And for the plowshare and the plow
To him our praise shall be.
But while oppression lifts its head,
Or a tyrant would be lord,
Though we may thank him for the plow,
We'll not forget the sword ! ' "



KING KON, GAN, "CAIN" OR "TUBAL CAIN" OR BAUGE (BACCHUS) OR THIO (DIONYSOS), THIAZZI OR TASCIO OR TASHUB AS INVENTOR OF THE PLOUGH.

From gigantic Hittite rock-carving at Ivriz in Taurus, *c.* 2700 B.C. After von Luschan and Sir C. Wilson, and see photo, Plate VI, WMC.)

Note his Gothic dress, with goat-horned Phrygian hat, hammer of his father Thor, and as Bauge or Thio (Bacchus-Dionysos) holds ear of Corn, and garlanded with Grapes, and behind him is a riveted metal Plough. His votary priest has Swastika Sun-Crosses embroidered on his dress. For numerous representations with corn, fruit and Sun-Crosses on Ancient Briton pre-Roman coins, see WPOB.

NOTES TO THE TEXT

1. This is the opening verse in the *Völo-Spā* Eddic lay (NE. I. 1 f.), which I have found is the Central Edda and the framework of the whole series of the detached Eddic lays, which are merely its branches. *Völo-Spā* means literally "The Völo's Spying." *Völo*, *Vālva* or *Vala* is the title of a kind of prophesying Sibyl or Seeress in the Edda and in Icelandic Sagas. Its etymology is uncertain. It may be related to the Icelandic *Völ* or *Val* and Scottish and North of England *Wale*, "to choose, select," with reference to the Sibyl's choosing of Fate, especially as the second part of the title, namely *Spā*, "to spy," has the special sense of second-sight, foreseeing, foretelling, past-seeing and soothsaying, and it is identical in form and meaning with the Scottish *Spae* in "Spae-wife" for a fortune-telling gipsy; and it is cognate with Latin *Spec-ere* and Sanskrit *Spaṣ* "to see." Its soothsaying sense, however, suggests that it may be related to Icelandic *Bólva*, "to curse, swear," *Vāla*, *Vola*, "to wail," Indo-Persian *Bol*, "speak," and English "Bawl" and "Palaver," all of which I have shown are derived from the Sumerian or Early Aryan *Bal*, *Bul*, "to bawl, speak, swear, incant," and also "interpret" (see WASD. 27). In this sense of "interpret, speak, incant and chant" it would include the recitation or rather chant of the Sibyl, as the Edda was sung in verse. Be the etymology, however, as it may, I have translated the phrase into English, in its currently accepted meaning, as "The Sibyl's Vision"—although the special Eddic word for "Sibyl" is *Sif*, derived as I have shown from the Sumerian *Sib*, "enchantress," with its cognate *Isib*, "enchanter, conjurer" (WASD. 22). And I have added to this verse the refrain which so repeatedly recurs throughout this Edda lay, and which obviously came here in the original before the fragments became displaced (see Foreword.) It has been suggested with probability that the name *Veleda* mentioned by Tacitus as the name or title of a certain prophetic virgin of the German tribes (probably Saxons) in his *Germania*, Ch. VIII, may be related to this Eddic *Völo* or *Vala*.
2. *Her fadir* or *Her föthr* in different MSS. On *Her* or "Lord" as *Arya* or "Aryan," see *Ar*, *Harri* in Sumerian and cognate Aryan languages in WASD. 15.
3. V.; NE. 7. 29. "Ring'd with the wreath" in text *hringa ok men* is literally, "ringed eke monile or necklace," wherein *men*, "necklace," is Anglo-Saxon *Mene*. It is seen to be

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derived from Sumerian *Mēn*, "a diadem, cord, or necklace," cp. Br. 5512, and BW. 240 and WSAD. Its Sanskrit derivative is *Mani*, "jewel," found also in the famous Tibetan mystic spell: "Om *Mani* padme Hum," or "Hail to the Jewel in the lotus," see WBT. 139, 148.

4. *Ioetn* or *Iōtun*, "Eden." The name is derived from the Sumerian *Edin* or *Etin*, the home of the oracular priestess, and the deified priestess as "The Mother-goddess," the mother and wife of Ablu (Abel) or "The established Son" (Tammuz), who is called by the Sumerians "The Lady of Edin" (Sayce, "Hibbert Lects.," 1887, 238). It is accepted by Assyriologists as the source of the Hebrew "Eden." On its Sumerian form and definitions and occurrence in other Aryan languages, see WSAD. 69 and WISD. 35 f. It is also called in the Edda "The Garden of Eden," *Iōlna garda*, Scene XIV. In Hebrew the word, which is Englished as "Eden," is spelt *O-d-n*, which fairly equates with the Eddic dialectic spelling—on the *O* value of this initial letter, the so-called "Ayin," see WAOA. 39. It is also called in the Edda *Rōm*, which preserves the old Sumerian synonym of *Edin* as *Rum*, see WSAD. 69. Its geographical location is discovered for the first time by the Edda to be unequivocally at the old Hittite capital of Carchemish on the Upper Euphrates, the chief river of the Garden of Eden in the Old Testament in Genesis, and see next note, 5.
5. "Eve of Ior," in text, *Ivid-Ior*—*d* being introduced in Eddic Gothic when the following word begins with a vowel or *h*. This personal name, *Ivo* for "Eve," is spelt later on in the Edda as *Ifo*. *Ior*, which is also spelt in the Edda as *Ur* and *Urd*, is disclosed as identical with the Old "Ur of the Chaldees," but it is the original *Ur* at Carchemish on the Upper Euphrates, and not its later namesake in Lower Mesopotamia, which was also latterly a shrine of the Chaldean Mother-goddess, the deified Matriarch and her Moon-god. In Sumerian "The Garden of Eden" or *Edin*, and the seat of the oracular priestess and "Mother-goddess" is called *Ur-du* ("Eridu") meaning literally "City of the Deep" (Br. 897, and cp. Br. 890 and M. 9176 and B. 530), *i.e.*, defining its site at the beginning of the deep navigable channel of the Euphrates on which Eden or Carchemish stands, with waterway down to the sea of the Persian Gulf. A second *Urdu* or "Eridu" was later established at the mouth of the Euphrates on the Persian Gulf.
6. *Miōt-o'-the-Wood*, in text *Miōt-vid* or *Mioth-vid*, wherein *Vid*= "Wood" (*i.e.*, Wood-Cross Sceptre, as we shall see later), defining King Thor as the bearer of the Wood-Cross Sceptre. This is a frequently recurring title of King Thor or *Dar*, *Od* or *Ad* or "Adam" in the Edda, either as simply *Miōt* or *Meite* or *Meide* or with the "Wood" epithet. It is used by Cædmon, King Alfred and other Anglo-Saxons as *Metod*, as the title of God as "The Creator." It is now disclosed as

NOTES TO THE TEXT

derived from the Sumerian *Mūati*, "Lord of the Wood-style (or pen) of Deep Wisdom" (cp. Br. 5579 and WSAD.). It is cognate with Thor or Dar's Sumerian title of *Mid* or *Mit*, and *Mitra*, "The Lord of the Wood-style, the great one of the Land" (Br. 5634 f.; 9864-7; PSL. 240 and WSAD. and WPOB. 46, 57). And it appears to be also akin to the Sumerian *Mit* or *Mid*, "Lord," as title of King Thor or Dar, with synonyms of *Idim* and *Edim* in series with the Semitic *Adam*, as *I* interchanges with *A* in Sumerian, see WSAD. 1; and on the multiple titles of Thor, Appendix V.

7. This and next verse are from V. ; NE. 1, 2-3.
8. *Ymi*, with variants elsewhere in Edda as *Gymi* and *Hymi*, was conjectured by the Wodanist Icclander Snorri and other later bards as a male *Iötun* (i.e., Edenite). But she is unequivocally called elsewhere "she" at critical points in the older Eddic texts, which describe her there as the pre-Thor or pre-Adamite Matriarch of the Serpent-Wolf cult of *Iötun* (or Eden) or Hell. Her female sex is confirmed by the Sanskrit, which calls her *Yamī*, "the Queen of Hell" and the consort of her brother *Yama*, the first king of the same, who is her paramour Wodan of the Edda. This is fully confirmed by the Sumerian, which calls her *Geme*, "a maid or concubine" and the variant *Zimu* (Note 20), with the synonym of *Gul* and *Gal* (Br. 10907 f.) both of which aliases she freely bears in the Edda, and thus establishing her identity with *Gula*, the primitive Mother-"goddess" of the Earth of the Chaldees. The Babylonian tradition also makes the Serpent of the Deep, of which she was the priestess, a female. The change to the male sex only appears in the later versions of the myth-mongering priests of the Egyptians, Indians and Wodanist Goths. This *Ymi*, the ignorant Matriarch, was the first of the series, and is to be distinguished from the later successor of that name, who was contemporary with Thor-Adam, and somewhat more cultured than her primitive ancestress.
9. Ginnung Gulf, in text *Gap Ginnunga*, or "The Gape or Gulf of Ginnunga." On the identity of *Ginnunga* with the old Sumerian name of *Gi-in-gi* or *Kan-in-gi* for Mesopotamia on the Persian Gulf, see WSAD. xliii. and text, and cp. Br. 9662, 9617-20, and WMC. 75 f., and my article in *Asiatic Quarterly*, April 1926. This location of Iotun-land on the Gulf of Ginnunga presumes the tradition that the Persian Gulf formerly extended up to Carchemish.
10. This verse is from V. ; NE. 2, 5 f.
11. *Nār*, River. Text here *Nā-strōndo ā* or "*Nā*, River strand," wherein *Nā* is short for *Nār*, the full form which elsewhere regularly occurs. *Nār* in Chaldee-Akkad means "River" or "The River," and is especially "The Euphrates" (MD. 721).

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The Upper Euphrates district at Carchemish (see map) was regularly called *Nari-ma* or "Nar-land" by the Hittites, Assyrians and Egyptians. And even nowadays the main channels of the Euphrates are still called *Nahr*, see my article on Carchemish in *Journ. Roy. As. Soc.*, 1922, 267 f. Significantly the Ancient Egyptians, whose ruling race I have shown to be Aryan-Sumerian colonists, also used the same name for the Nile as "The River" in the form of *Naiār* (cp. Budge's *Egyptian Dictionary*, 343^a); and *Nara* also is "The Waters" in Sanskrit, and is a title of great rivers, as, Nar-budda or Ner-budda or "The Deep Waters."

12. *Orm*—"Great Serpent or Worm"; and it is found in British place-names associated with King Arthur, e.g., Orme's Head, etc. On its derivation from the Sumerian *Erim*, "Enemy, Serpent, Worm," see WSAD. 73.
13. This verse is from V.; NE. 9. 38. On the worship of the Serpent, see Note 18a.
14. *Slid-ur* in V.; BE. l. 157. In NE. 8. 36. *Slidr*. On *Ur*, see Note 5.
15. "I see." In text, "She sees," descriptive of the repetition of the words of the earlier reciter, and this often serves for the earlier "I see."
16. V.; NE. 9. 39; but it follows the preceding verse in BE. Further references to the varying location of the verses in "The Sibyl's Vision" dislocated in the different MSS. are now omitted in most cases, for want of space.
- 16a. This title *Heide* for the pre-Thorite Matriarch weird seems akin to Greek *Hāidēs*, "Hell," Latin *Hades*, personified by the later Greeks a male god (*Aides*); for her abode is repeatedly called Hell in the Edda.
17. *Ganda* occurs here for the usual recurring *Gandr*. Eddic commentators interpret this word *Gandr* as "sorcerers," also "serpent" and "wolf and witch's broom" (VD. 188). It is akin to the Scottish *cantrap* for "witchery." In the Sanskrit epic versions of Adam and Eve, the *Gandharva* are the evil magical sprites who molest Adam (*Purū* of the Sun-cult) and are identified by Sanskritists with the *Kentaurs* or *Centaurs* of the Greco-Roman who were adepts in magic. This name *Gandr* is disclosed as the Chaldee source of the "Goosey *Gander*" of Old Mother Goose with the witch's broom in the nursery tales.
18. *Brūdar*, literally "a bride," but with one exception it is exclusively used in the Edda as an opprobrious term for the unwedded houris of Eden—marriage being unknown amongst the pre-Adamite Chaldees.
- 18a. The aboriginal Mother-goddess-cult in Egypt and Greece also worshipped the Serpent; and Serpents were kept in the Greek temples and supposed to feed on the offerings of con-

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secrated cakes and honey, though they really fed on the rats and mice attracted by those food offerings.

19. *Meyiar*=" maids," or " virgins," singular *Mær*, which is a frequent title of the Matriarch, and also used in later Christian times in Iceland and Norway for the Virgin Mary (VD. 443). *Mær*, maid or virgin, is also written *Meyia*, and this is obviously the source of the name *May* and cognate with Greek *Maia*.
20. This sacred tree of Eden is called *Tholli* in text. *Tholl* is defined in the Eddic glossaries as " a tree in general," in Iceland, " a fir-tree." But here it appears to have been evidently intended for the Sumerian *Tilla*, a variant name for *Ur* or *Uri*, " the Date-palm," from which Eden derived its *Ur* title (Br. 7308). The Date-palm, though now common in Middle and Lower Mesopotamia, is not now indigenous so far up the Euphrates as Carchemish, though widely cultivated on the Syrio-Phœnician and Mediterranean coast to the west. This tree is figured as the sacred tree of *Ur* or *Urdu* in many archaic Sumerian seals and in Persian seals (as we shall see), and it occurs on some of the sculptures unearthed at Carchemish. It was perhaps a cultivated tree there, and thus especially precious. In the Sumerian hymns the sacred " Tree of Life " of the Garden of Eden is thus described, and significantly the Eden Matriarch *Ymi* (or *Gymi*) (see Note 8), appears to be called therein *Zimu*, and she and it are said to have flourished before the epoch of Adam-Thor or In-Duru.

In Urdu a stalk grew overshadowing : in a holy place did it become green,

Its root was of white crystal which stretched towards the deep :
Before In-Duru [Adam] was its course in Urdu teeming with fertility.

Its seat was the (central) place of the earth,

Its foliage was the couch of *Zimu*, mother,

Into the heart of its holy house which spreads its shade like a forest hall no man entered.

(There is the home) of the mighty mother. . . .

In the midst of it was *Tamuz* [or *Ablu*, Abel]

(There is the shrine) of the two [the Mother-Son].

This extract is from Professor Sayce's translation in " Hibbert Lects.," 1887, p. 238. The explanatory words within square brackets are added by me, and *Urdu*, *In-Duru* and *Zimu* are substituted as more exact readings of the Sumerian for the older transliterations " Eridu, Ea and Zi-ku-um " therein. On the reading " Zi-mu-um " or " Zimu mother," see Br. 10219 and cp. Br. 10505 and B. 481. This Sumerian *Zimu* reading for the Eddic *Gymi* (see Note 8), is confirmed by the Sumero-Aryan definition as " *Geme*, the woman Seer-mother of the temple of Zakh, Zax, or Sax." Br. 10223. On " The Tree of Knowledge of Good and Evil," see Note 78.

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21. On the Three Fates in Sumerian, see WPOB. 243 f. and WSAD. 24.
22. *Lōg lōgdo*. *Log* = " Law or Laws " in Eddic Gothic and is cognate with Greek *Logos* and Latin *Lex*, *legis*, and is presumably the *Logos* (or " Word of God ") referred to in St John's tradition: " In the beginning was the *Logos*." This *Logos* of the weirds was an oracular Voice, as the *lōgdō* following it appears to read " Lugged," i.e., cognate with the Scots *lug*, " an ear," and meaning, " they lugged or heard the *Logos*."
- 22a. *Ōl* here presumably for *Æl*, appears to be a dialectic variant of the Matriarch's title, otherwise spelt *El*, *Ell*, *Al*, *Ale* and *El-di* later on; and the equivalent of her Semitic, Chaldee or Akkadian title *Elū*, " priest," cognate with *Ellu*, " hell," and *Il*, *Ilu*, " god," latterly with the feminine affix *t* as *Ilitu* or *Allatu*, " queen of Hades," cp. MD. 38, 50 f. The reading of this rather corrupt passage appears to be as given. CPB. (I. 232) render the third and fourth line " Loki bred the Wolf by Angrboda "; but both Loki and Angr-bodo were admittedly males. On the later interchange of Gothic *O* and *A*, see VD. 2, and WAOA. 40 and plates I and II. And on Loki as Baldr, see Note 28.
23. On *Bodo* as the earlier form of *Wodan*, see Foreword xxiv. In Sumerian his name is written with the sign of the Serpent and a Foot, with phonetic value of *Bu-du*, *Bodo* or *Bu-dun* (Br. 7560); and he is defined there as " The right-hand man of the Mother-lady or goddess," and as " Lord *Si-ir-tur*, who was the father of the Chaldean *Aplu* or Tammuz, who we shall find is Baldr. Cp. *Tammuz and Ishtar*, Langdon, 21. And in the Edda we shall find he is repeatedly called *Surtr* and *Surtar*. Thus the Edda preserves the early Sumerian forms of his name, and shows that " *Wodan* " was coined subsequent to the Edda MSS. of A.D. c. 1100, in order to filch for him the achievements of Thor or Odin. The Indian evidence also fully confirms this, as cited in Foreword. His Vedic name is *Budhnya* as " Serpent of the Deep " and opponent of Indra. Whilst as consort of *Ida* or *Ila* he is called by the Brahmans *Budha*, which is still the ordinary Indian name for Wednesday or Wodans-day. Moreover, " the progenitor of the future race," according to Brahmanism (WVP. 3, 29) is to be called *Bhautya*, with sons *Budhnya* and " The good *Bala* " (Su-Bala), which clearly repeat the names of Wodan and Bal or Baldr as glorified by reactionaries.
- 23a. This verse is from the Hound's Lay section of the Volō-Spā, HL. ; NE. 290, 40.
24. *Glads-heimr* or " Home of the Glads." This *Glad*, which is later often spelt *Gald* and *Geld*, is used as a title of the Edenites, and is seen to be obviously a dialectic spelling of Chaldee, the *Kaldi* or *Kaldū* of the Assyrians, see WPOB. 99. This first line reads " Glads-heim is the fifth inn " in order to adapt it

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to a later numerical arrangement of the "inns," on the notion that Wodan was an Asa.

25. *Ódin* of the text here and later, when it clearly refers to Wodan, is translated "Wodan," which is the usual Teutonic spelling of his name. This distinction is necessary in order to sharply differentiate him from *Ódinn* or "Ód-o'-the-Inn," a common title of King Thor throughout the Edda, especially as all modern Eddic writers and translators have hitherto confused Wodan with Thor under this title, with lamentable and hopelessly contradictory results. See details in Introduction and Appendix V.
26. These two verses are from GM.; NE. 56, 8-10.
27. GM.; NE. 58, 19.
28. Baldr or *Loki*. This identification of Baldr with the villainous Loki is now explicitly disclosed everywhere throughout the Edda: and he is also seen to be the historical origin of Abel. Loki is Baldr's title as Lucifer. Baldr we shall find frequently written later as *Val*, and it is also written *Val-dyr*, i.e., "Val-the-beast"—the labials *V*, which is a late letter (see WAOA. 49), and *B*, being freely interchangeable in the Edda and elsewhere, e.g., in Thor's title of *Veor* for *Bur*. The original form of Baldr's name is disclosed as *Bal*, through the Sumerian. In the Sumerian records *Bal* or "The Oppressor or Destroyer" (Br. 267 and WSAD. 27) is defined as "The Lord Enemy (of the Sumerians), *Lukkh* or *Lakhh*" (Br. 6170). This unequivocally identifies him with *Loki* of the Edda, wherein he is frequently called by both titles, Baldr or Val and Loki in the same verse. He was also called by the Sumerians *Abal* and *Aballa* (Br. 271), and defined as "The man pourer-out or sacrificer of the Lamb" (cp. MD. 717). This discloses Baldr's identity with Abel of the Hebrew legend, and with the deified shepherd of the Chaldees, *Ablu* or *Ibila* of the Sumerian (Br. 4116-18), "the established Son (Tammuz or Ablu)" of the Mother-goddess of the Chaldees. And in the Edda Baldr-Loki, who is slain by Adam's son *Gunn-Kon*, *Kynni* or "Cain," is called in the lays *Epli* (see later). The later Wodanist exaltation of the Eddic *Baldr* or *Val-dyr* into "Balder the Beautiful and good god," has perhaps been facilitated by confusing its etymology with the Anglo-Saxon *Baldor* or *Bealdor*, "The bold, hero, or prince," from Anglo-Saxon *Bald*, *beald*, "bold," from the Gothic *Vala*, "strength," and the Sumerian *Bal*, "valour," see WSAD. 27.
29. GM.; NE. 57, 12. In some later MSS. Baldr's hall, it is added, is called "The Seventh," on the later mistaken Wodanist notion that Baldr was an Asa, and including his hall in the numerical list of the halls of the Asas. But in others this is correctly omitted. *Liggia fæsta*=*lyggia ā fasti*= "wild beast fastening on or devouring prey." VD. 145.

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30. *Lindi brendo*="burning linden (lance).'" This, we shall find, confirms his identification with the historical original of Lancelot of the Arthur legend, and see Note 149.
31. *Fann* here may perhaps=Van or Fen, see Van Lake, province of Eden in map, as Loki is called also The Wolf of Fen.
32. HL. ; NE. 290, 41.
33. *Ib.*, 289, 33.
34. *Varg*, "a she-wolf," is seen later to be a variant of the *Frigg* title of the Matriarch. And see *Firig*, "Wolf" in Sumerian, WSAD. 78.
35. These two verses are from V. ; NE. 10, 45, 5 f. ; and 9, 39.
36. *Um*, literally "over, above," is derived from Sumerian *Um*, *Umun*, "master, overlord," and akin to Sumerian *Am*, *Um*, "wide, spacious," and was used as title of emperors, WMC. 199, 213.
- 36a. *Sig*, a frequent title of King Thor or Dar in the Edda and derived from his Sumerian title of *Sag*, see Foreword and Appendix V.
37. This verse and closing previous stanza from V. ; NE. 10, 44, 5 f.
38. *Thor*, also spelt elsewhere *Dur*, is the usual title of this first king of the Goths in the Edda, and was originally spelt therein *Dar*. It is derived from his usual Sumerian title of *Dar* or *Dur*, see Appendix V. On *Asa*, see Note 40.
39. GTM. 1, 177 ; Hm. ; NE. 87, 11 ; Sn. 44.
40. *Āsa*, *Asa* or *Ass*="Lord," the title of King Thor and his royal Goths in the Edda. It is derived from the Sumerian *Ās* or *Assa*, "Lord," and a title of Thor or Dar in Sumerian, see WSAD. 19 f.
- 40a. Mt. Ida, which still retains that ancient name, is situated at the source of the river of Troy, the Ska-Mandar. The Vale of Troy is thus aptly named "Ida Vale." The mountain is snow-capped 5750 ft. high, and was sacred to Zeus (*i.e.*, Zagg, Sig or Thor). *Ida* or *Ila* is a Vedic title of the Mother-Cow-goddess, who is also called "The Mother of the Herd," and was associated with *Urv-ashī* (who we shall find is the Asyn-of-Ur or Eve of the Edda), RV. 5, 41, 19. And *Ida* or *Ila* was the wife of Budha, who we found was *Bodo* or Wodan.
- 40b. Troy, the traditional builder of which was Dar-danos (*i.e.*, Thor-Dan), was called by Homer *Troia* or *Troiē*. The initial aspirated *T* letter in Edda is a very late letter coined from *T* and *D*, thus postulating the early form of *Tru* for this name ; for the final *d* in Thrud is merely the Eddic phonetic affix introduced after vowels, when the next word commences with a vowel or *h*. As it stands, however, *Thrud* can be read "Troad," coined by late Latin writers for the district of Troy.

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41. *Valas-Kiälf* is usually read *Vala-skiälf* or "Shelf of Vala," which has no appropriate sense in relation to Thor. It appears to me to read *Valas-kiälf*, i.e., "Valas-on-Sea (or Gulf)," wherein *Kiälf*=*giälf*, "the sea" (literally "gulf"), and in Eddic Gothic *Gi* becomes *Ki* after an *S* (VD. 199). This suggests that this Eddic *Valas* may = *Filos*, which is believed to have been the oldest form of the name *Ilios* for Troy (Schliemann, *Ilios*, 139), especially as *V* dialectically interchanges with *F* (see WAOA. 31) and *a* with *i* in Eddic Gothic (e.g., *Ad*=*Id*, cp. VD. 26, 313). And "Ilios" or Troy is even now only some two and a half miles up the delta from the sea of the Dardanelles.
42. In text *Ödinn*. On this title for Thor or "Adam," see Foreword and Appendix V.
43. These four verses from Gr. ; NE. 56, 4-7.
44. *Adr Burs* in text. The *r* in *Adr* is merely the final Eddic Gothic affix of the nominative case. I have added within brackets *-am*, in order to identify him. "Adam" as a title for Thor does not occur in the Edda, because these epics contain only the Early Sumerian forms of names, personal and place; whilst "Adam" is derived from this late Sumerian Chaldee title of "Adamu" or "The man Ada," see Scene XVI. On his *Bur* title in Sumerian, see WSAD. 42; and on his *Ad* title, see Appendix V.
- 44a. *Ginn* here, the Anglo-Saxon *Ginn* or *Gin*, "vast, wide expanse," and surviving in our English "begin," is here translated as "most." It is obviously derived from the Sumerian *Gin*, "all, totality, be full," also "command, rule," and was the common word for "ruler"; and seems the source of our word "King," so that it might here be rendered "kingly."
45. Spelt here and elsewhere in this refrain *God*, in CR. MS. *God* is a usual Meso-Gothic form for "Goth" (SMG. 112). The word is sometimes spelt elsewhere in Edda as *Gaut*. *Goti* is the ordinary name for Goth in Icelandic and Scandinavian, and is, as well as *God*, derived from the Sumerian *Gut* or *Guti* name for "Goth" (WMC. 375 f.), the modern form "Goth," with the aspirated *h*, having merely been coined by the Romans, though the people themselves never spelt their name with *th*.
- 45a. On *Danie* and *Dan* as Thor's title in Sumerian, see App. V.
- 45b. A. H. Sayce, "Hibbert Lects.," 1887, 479-80. In first line *Dar* for *Adar* and "Lord *Zax*," the latest reading is substituted for *Mul-lil*, long given up. The last four lines are from S. Langdon's *Sumerian Psalms*, 199 f., in which "Lord Sakh" is a revised reading for *En Lil*.
- 45c. WSAD. 51.
- 45d. E. A. Wallis Budge, *Gods of Egypt*, 2, 8 f.

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- 45e. *Iliad*, 20, 214 f., in Lang and Myers' transl.
- 45f. WSAD. 49, 51, 52 and Note 45a.
- 45g. *Vishnu Purāna*, ed. Wilson and Hall, 1, 178, 188 f.
- 45h. See WPOB. for many examples.
46. On Goat as rebus for "Goth," see WPOB. 251, 320, 330, 332 f.; WISD. 20, 22.
47. Thor's name is significantly written both times in this verse *Dur-inn* or "Dur-o'-the-inn," wherein *Dur* equates with the old Sumerian form of his title *Dur*, *Dur-an*, see WSAD. 67.
48. *Lofar*. This name offers another striking instance of the authentic historicity of the Edda in preserving literally these ancient names. *Lofar* is clearly the *Lapara* of the early Greco-Byzantines, an important ancient city on the Armenian frontier on the S.E. border of Cappadocia, in the upper Valley of the Saros River of Cilicia in the anti-Taurus range and near the modern village of Keni Vere (see W. Ramsay, *Historical Geography of Asia Minor*, 291 f.). It is described as in the extreme distance of the Lion-tribe land. Its name "Lofar" or *Lapara* is probably derived from the Akkad name *Labu* "Lion." It is significant that in the adjoining valley to the S.E. is the old Hittite city of Marash, with several famous sculptured lions covered with Hittite hieroglyphs.
49. *Jōrovalla* or *Jōrovalla* is clearly the dialectic spelling of the old name for Carchemish, known to the ancient Greeks as *Hieropolis*, and to the Greco-Romans as *Oropus* or *Europus*, and now the modern Jerablus. See my articles in *Jour. Royal Asiatic Soc.*, 1922, 267 f. and 580 f. *Aur Vang* is obviously the great Lake Van in modern Armenia, wherein *Aur* is either dialectic for Eddic *Ar*, "water," or in its ordinary Eddic meaning of "Mud" i.e., "The Muddy Van Lake." The Van people we shall see were Edenites. The name of this lake is also spelt with the nasal *n* or *ng* in the old Indian Pali Iataka tales of Buddha.
50. Sayce, *op. cit.*, 480-6.
51. *Æschylus, Prometheus Bound*, tr. J. S. Blackie, 314. Professor L. Campbell translates lines 18 and 19 as "Numbers prime sovereign of all the sciences, Writing and Spelling."
- 51a. *Alvis Mål*, NE. 120, 1 f.
- 51b. *Jōrd* or *Jōrth*, "Earth," derived from *Arati*, Earth in Sumerian, see WSAD. 17 f. and 73.
52. *Aur*, "Earth," derived from *Ar*, "Earth as Arable land" in Sumerian, WSAD. 16 f.
53. *Man*, *Min* is a name for "Moon" in Sumerian, cf. ISL. 317, and the Edenite "*Shindy*" and Dwarf name "Shine" is from *Shin*, the Semitic Chaldean name for the Moon (Br. 9979 f.).

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54. On Sumerian *Zal*, "Sun," as source of Gothic and Latin *Sol*, see WPOB. 242, 247 f. and WSAD.
55. *Ūrvan* or "Over-one" for "Sky," see Sumerian *Ara*, "Lofty, uplifted sky," WSAD. 14 f.; and Hittite *Uruwana*, "sky god," and Greek *Uranōs*.
56. *Sil-ægia* or "Sil-Ocean," wherein *Sil*=herring (literally "silver") in Icelandic and Norse, and cp. the epithet in Scots of "silver herring" in song "Caller Herring." This Gothic title for the Ocean is an anticipation of the Americanism "Herring-pond" for the same.
57. Hb.L.; NE. 75, 1 f.
58. *Ædl*, *Ædl* and later *Æthl* (plus *ing* or "clan"), is the royal clan of King Thor or Adam frequently cited in the Edda. Significantly it is derived from the Sumerian *Etil*, "Lord," see WSAD. 75. It is seen to be the same ancient Briton royal name as "Watl-ing," which gave its name to the pre-Roman arterial royal roads throughout Britain and so called "Watl-ing Streets," see WPOB. 182 f., 191 f., 198, 205 f., 399 f., 409.
59. On *Firig* in Sumerian for Phrygia, see WSAD. 79.
60. Vft. NE. 44, 1 f. The aliases of Wodan in the third stanza are added from Grim's Lay.
61. This name spelt *Thann-inn* in MS. and thus in series with Egyptian form, implies an original *Dann-inn*.
- 61a. WSAD. 78 f.
- 61b. *Academie des Inscript.=Mon. and Mém.*, 221, with plates.
- 61c. WPOB. 6, 88, 195.
- 61d. *Ancient Egypt*, 1917, 26 f. He suggests the Highlands of Elam in Persia with capital at Susa, as its possible original location. But that low latitude and relatively low elevation is insufficient for the semi-Arctic type of lion, besides, the Persian lions are maneless, and the style of dress of the hero is unlike those of the Susa ancient sculptures, but is Gothic.
- 61e. As the reverse contains scenes of men fighting on land and sea, the carving would be presumably done later, after Thor's great sea and river victories, see later on.
- 61f. Stuart, *Sculptured Stones of Scotland*, 1, 22, pl. 74. And for representation WPOB. 335.
- 61g. WPOB. 243, 251, 320, 330 f.
62. Sn. 168.
63. *Surt*, also spelt *Surtar*, is a frequent Eddic title of Wodan, and significantly it equates with his Sumerian title of *SIRTUR* in the Chaldean hymns for the father of *Tammuz*, *Ablu* or *Baldr*, cp. S. Langdon, *Tammuz and Ishtar*, 21. And see Notes 23, 240.
64. Hb.L. NE. 78, 23.

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65. Hv.M.; NE. 39, 138-9.
- 65a. RV. 6, 27, 5.
- 65b. WMC. 71 f.
66. *History of Art in Phrygia*, 81.
67. On *Pirig* in Sumerian, see WSAD. 79.
68. From Professor A. Sayce's transl. in "Hibbert Lects.," 1887, 479 f. *Firig* is substituted for its Chaldee synonym *Labi* ("Lion"), cp. WSAD. 79; and the textual word *Ilu* for its translation as "god," and "enthroned *Zax*" for the abandoned old conjectural reading *Mullil*.
69. *Myg-don* here is presumably Thor-Miod's or Ottar's son *Mag* or *Mioh* or "Cain," who latterly became co-regent with Thor-Miod (see later).
70. WSAD. 79-80; and cp. WISD. 110.
71. *Himin*, "Heaven," derived from the Sumerian *Imin*, "Heaven," see WPOB. 243, 260; WISD. 94, 97, and WSAD.
- 71a. On the *Ukhu* name for Thor's capital in Sumerian, see WMC. 71 f.
72. See photographs in Garstang's *Land of the Hittites*; Perrot and Chipiez's *History of Art in Asia Minor*; Puchstein's, *Boghaz Köi*, 1912.
73. On *Mæg* as Michael, the historical original of St Michael, see later, and WMC. 24, 144 f. On *Vidara* Land as the Sumerian *Vidara* and its identity *Pteria*, see Note 175 and WMC. 74 f.
74. *Himini-biorg*.
75. *For-seti* or "Foresight," as the title of Thor or *Bur-Mioth*, confirms his identity with Pro-Metheus of the Greeks, who interpreted that name as meaning "Fore-thought."
76. This "Red Horn" is referred to later as the site of Thor's upright planted Red Cross standard. *Niærd* appears to be a title of Thor as "The North-man," i.e., the equivalent of Norse or Norman or "Nordic," and see later that Thor came from the Danube Valley to the North of Troy. The late Wodanist view of "Niord" being a hostage from the Goths to the Vans is not in keeping with earlier and more authentic verse, which obviously identifies him with Thor.
77. The foregoing six verses are from GM.; NE. 58, 17 f.
78. *Ygg's Drasill-Tree* of Knowledge. "Ygg" is a frequent title of Thor, varying with *Sig* (see Note 36) and *Uk*, *Uku* and *Oku*, of which latter series it is evidently a variant, and these are obviously derived from his Sumerian regnal title of *Uku* or *Ukusi* of *Ukhu* City (see my *Makers of Civilization*, 78 f.). *Ygg* is obviously derived from his Sumerian title of *Zagg*. His sacred tree is here and elsewhere called an "Ash," and sometimes

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called a *Run* or "Rowan," which identifies it with the Mountain Ash or Rowan Apple-tree, or Quicken Ash or "Tree of Life," which belongs to the Apple family, *Pyrus*. On how the Rowan became the sacred tree of the Sun-cult with its Red Cross, see WPOB. 311 f. The name *Dra-sill* seems to be from the Sumerian *Dar* or *Tar*="Tree" (and source of the latter word and of Sanskrit *Daru*, "Tree") and *Silb*="great lord or king, counsellor, judge, and a title of *In-Dur* is King Thor (Br. 2625 f.). The name would thus mean "The King's Tree" or "The great Judge's Tree."

79. *Urd*, as a title for Eden, significantly preserves the Sumerian *Urdu* (also read *Eridu* by Assyriologists) for the home of the Chaldee Matriarch and her son *Ablu* or Tammuz, the site of which has hitherto been unknown, but now disclosed as Carchemish or Eden. It is also called in the Edda *Iörd*, see WSAD. 73. *Urdar brunni*, "The burn or well-spring of Urd," was the divining well of the weirds in Eden, and see Note 5.
80. "The baptized men of men," in text *mennzkir menn* (GM.; NE. 6131), appears to read as translated. See next Note on *Skíra*, "baptize" (z frequently exchanges with s).
81. *Bilskíri*. On *Bil* as a recurrent title of Thor or Dar, with variant *Bel* in "Bel-fire," etc., and its use in Sumerian, see WSAD. 38 f.; WPOB. 2, 13, 32 f., 267 f.; WISD. 78 f. *Skíra* in Icelandic and Norse="Baptism" (literally "the Scouring"), and later in Christ's period John-the-Baptist is called *Skíri-Jön* in Iceland and Scandinavia (see VD. 550). In Britain also the word appears to have had probably a like currency and meaning. In Scots dialect *Skir*="pure" and *Skirge*, "a dash of water" (Jamieson's *Scottish Dict.*, 485). And "*Skiris* Thursdaye" was the name applied to the cleansing or washing festival of Maundy Thursday in the Acts of James VI (Jamieson, *op. cit.*, 485). This last transference of a pagan festival-name to a different date would be paralleled by the Christian adoption and transference of the pagan name "Easter." Significantly, John-the-Baptist or "Skíri-Jön" is represented carrying a Cross-headed standard, which was also regularly carried by Thor or Bil, as the symbol of the invincible and scouring Sun (WPOB. 292 f.); and see later on. The word *Skíra* appears to be derived from the Sumerian *Sakharra*, "to flood out dust" (Br. 5081, 6361), which was also applied by the Sumers to the rite of Baptism, see WMC, 220, 504; WPOB. 273 f.
- 81a. See photos in O. Puchstein's *Boghaz Köi*, Leipzig, 1912, pl. 30.
- 81b. *Cylindres Orient du Mus. du Louvre*; and Ward, *Seal Cylinders, W. Asia*, 368a.
82. *Thriar*, lit. "three," seems a mistake of copyists for *Thar*, "there."

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83. The text here has "She sees," as repeating the lay of the former Sibyl.
84. On this title of Eve, see next Scene.
85. *Herians*="Aryans," see WSAD. 15
- 85a. *Sif*, a contraction for "Sibyl," from Sumerian *Sib*, "to conjure." In Scandinavian *Sib* is used as in Anglo-Saxon and Scots as="affinity," as in English "gos-sip," and also means "affinity by marriage."
86. Hv.M.; NE. 32, 104 f. Haver=to talk foolishly, to drivel.
87. FM.; NE. 178, 13.
88. HL.; NE. 284, 1 f.
89. *Mær meya*, see Note 19.
90. *Blota*="worship by oblation." Eve's asseveration of "I worship," applied to her bridegroom, is significant as persisting in the later Christian period in the marriage contract ritual.
91. *Skati* here appears to be a phonetic variant spelling of the Sumerian *Xatti*, i.e., "Hittite," and equating with its modern variant of "Scyth" and "Scot," see WPOB. 8, 77, 209, 322, and see Note 210.
- 91a. *Asyn* or *Asynio*, title of Eve, is from Sumerian *As*, "lord or lady," see WASD. 19. And compare *Asaniaa*, title of Athene in Doric Greek. And see Note 101.
92. The Goat was the tribal emblem of the Goths, obviously as a rebus for *Got*, the proper form of that tribal name, and it was the especial emblem of Thor-Dar or In-Dara. See for representations of him on Sumerian, Hittite and Phœnician seals and on Ancient Briton monuments, WPOB. 7, 250 f., 320, 328 f., 345 f.; WISD. 19 f., 24 f.; and see WSAD. 50 f.
93. *Eldi*, see Note to Fig. 5, p. 7.
94. Text in CPB. 2, 23.
95. *Frod* or *Froth*, literally "*Froth*." Cp. Venus' title of Aphrodite or "Ocean's Foam or Froth."
96. See Note 92.
- 96a. Br. 262, 267.
97. WPOB. 7, 329 f., 332 f.
98. *Ib.*, 298 f., 311 f.
99. Sn. 46.
100. Sayce, "Hibbert Lects.," 1887, 495 and 530. For "goddess" and "Ea," their equivalent of "Lady" and *In-Duru* have been substituted; and note the latter is also called "*Dara*, the divine Goat antelope"—the word for which latter also means "Goat," cp. WPOB. 259 f. and WSAD. 51.

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101. On *Ash* title of Eve in Sumerian, see WSAD. 19, 22, 51 ; and see Note 91a.
102. *Bṛihad-devatā*, transl. by A. Macdonell, 1904, 290.
103. *Rig Veda*, 10, 95, transl. by Griffith in *Hymns of the Rig Veda*, 2, 527 f. "Purū-of-the-Sun," its translation, is substituted for "Purū-ravas" (see WSAD. 42), whereas Purū is shown to be Adam-Thor's Sumerian title of *Puru* or *Bur*—his *Bur* title in the Edda.
104. *Vishnu Purāṇa*, ed. Wilson and Hall, 4, 8 f. ; and see *Gandr*, Note 17.
105. GM. ; NE. 58, 14.
106. Sayce, "Hibbert Lects.," 1887, 464 f.
107. Sn.E. 44.
- 107a. Detailed proofs in WMC. 98, 151 f.
108. His Sumerian (and also Eddic) title *Ama*, is written in cuneiform by a sign which has the value of *Lu* or *Lu-lu* ; and we have seen that in the Edda he was called *Lodu*.
- 108a. The following Eddic references to Thiazi (TASCIO), son of Thor, are somewhat corrupted by the copyist having adopted Snorri's notion that Thiazi was an Iotun or Edenite. In H.L. lay, after the verse stating that Frey (Eve) wedded Gerdi (Thor-George), and that Frey was Gymi's or Ymi's and Wodan's daughter, a verse says :

" Though Thiazi was their (Ymi and Wodan's) friend (relative)
 He was scathe-yearned (by) the Iötun,
 His daughter was Skadi." (NE. 289, 30.)

And in GM. NE. 57 is :

" Thrym-Hame, the glorious, is the saith Inn
 Where Thiazi bode,
 That Inn feared (by the) Iötun,
 There now Skadi bides,
 The baptized Gothic bride,
 On her father's former green tuft."
109. GM. ; NE. 56, 5.
110. Rigt. ; NE. 22, 41 f.
- 110a. *Hetia*=" champion, hero," and is clearly the *Helman* title of present-day Cossack Scyth leaders, akin to *Hath* or " Hittite," derived from Sumerian *Hat* or *Khat*, " ruler," and the source of the Briton " Catti " royal title.
111. *Kolf*, " a club," VD. 353.
112. WSAD. 22 ; and cp. *Ag*, *Aka*, 7.
113. *Ib.*, xxxv. and *Gan*, *Gana*, *Kan*.

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114. WSAD. 26.
115. *Ib.*, 26.
116. *Ib.*, 26.
117. Iliad, 20, 219 f., Lang and Myers' trans.
118. *Sigrdr̥r̥ I̥fo Mal.*, NE. 185, 1 f.
119. *Gunn-ar.* *Ar*, in Icelandic, means "a plough," Old English "Ear" (see WSAD. 14); and Gunn or "Cain" (*Gun* and *Gan* in Sumerian) is repeatedly referred to in the Edda as chief of the ploughmen or "earers"; as cultivator he is called in Sumerian *Bakus*, i.e., historical human origin of Bacchus, his *Bauge* title in Edda (see WSAD. 26).
120. *Lā*, a form of *Lø*, "wicked, evil, bane, traitor," VD. 376, 403, and presumably source of English "low" and "lewd."
121. GM.; NE. 60, 25; and CPB. 1, 72.
122. WSAD. 6.
123. NE. 188, 13 f.
124. Sayce, *op. cit.*, 479, 486. The last line is from Langdon's *Sumerian Psalms*, 199, wherein "Lord *Sakh*" is a revised reading for "En-Lil."
125. WSAD. 42, 63 f., and Mid, Mit, Mitra, WAOA. 69.
126. *Vishnu Purāna*, ed. Wilson and Hall, 1, 185.
127. Talmud, *Eiruvin*, 100, 2.
128. *Iarn* here is clearly the Sumerian *Erin*, "Cedar," see WSAD. 74. Cedars are native of and plentiful in the Van Lake district.
129. *Fen* is dialectic for *Van*, see WPOB. 93 f.
130. *Osk-Opni*. This name for Thor's capital of Vidara or Pteria in Cappadocia is of immense historical importance, as it clearly preserves in *Osk* its ancient Sumerian name of *Ux* or *Akshak* as written in the early tablets of about 2200 B.C., and *Ux* has the variant spelling of *Ukh*, which discloses Thor's title of "*Oku* or *Uku* Thor." The second part of the name, *Opni*, confirms this identification, as *Ux* or *Akshak* was called by the Akkads *Upe* and later "*Opis*." The title therefore, "*Ösk-Opni*" defines Pteria by its two bilingual names, just as we have such names in Britain, e.g., "Castle-cary," on the Roman Wall, wherein the first is the Roman name and the second "cary" was the Briton name *Cær*, "a castle."
131. These two verses are from NE. 178, 14-15.
132. Hb.L.; NE. 80, 29.
133. Edda fragment, NE. 313-14.

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134. Hb.L.; NE. 81, 37. *Thiā-alf*=" Young *Thia*," a repeated title of Cain. It seems to be a contraction for *Thiazi*, earlier *Diazi*, which is clearly a variant spelling of the name of the Sun-Lord and Corn-Lord *Tascio* or *Dias* on Ancient Briton pre-Roman coins and on prehistoric Briton monuments, and occurring as *Dias* and *Tas* on Sumerian seals, etc., and as *Dias*, etc., on Phœnician coins. See for representations, WPOB. xvi. 261, 335 f., 338-9, 341, 346 f., 353. Later uninformed Wodanist bards, following Snorri, have made *Thiazi* an Iötun or Edenite, and an enemy of Thor, with stultifying results.
135. See Note 36.
136. *Typho* is called *Seth* by Plutarch, *De Iside et Osiride*, 62.
137. *Hūs Drapa*. For text, see CPB. 2, 24.
138. *Run-ninna kvenna*. This appears to read certainly "Runes of *Ninna*, the Queen." This is of immense historical importance as *Ninā*, also spelt *Ninni* with the title of "Queen," is a frequent Sumerian title of the Mother-goddess of the Chaldees and the mother of Ablu or Tammuz; and *Ninni* with variant *Nanna* or *Nanā* and *Gimu* or *Geme* (i.e., the *Gymi* of Edda) is her common title as Ishtar (cp. Br. 3050 and 10906-7; and PSL. 261); and *Nana* is the title of Baldr's wife in the Edda.
139. *Haust-long* (presumably for *Hauk-long*, as *Haust*="Harvest," has no application to this Edda. For text, see CPB. 2, 10 f., 16 f.
140. *Isarn* in text, i.e., literally "Iron" (which is also spelt *Iarn*), but which has no meaning here, and is evidently a late copyist's spelling to equate it with the late false spelling in later MSS. of *Isarn* for the *Iarn* of "Iärn-Wood" (see before), which we have seen was the *Cedar* Wood of Van, see Note 128.
141. *Māna* in text, which word ordinarily means "Moon." But it is probably the traditional equivalent of the Sumerian title of *Mahanna* (*Gal-Mahanna* or "King Mahanna") for Ablu or Tammuz, the son of the Matriarch. Cp. Langdon, *Tammuz and Ishtar*, 117. He is called in the Edda later *Gallmann*, see Note 189.
142. *Svol* here as a title of *El* is possibly related to Hebrew *Sheol*, "Hell."
143. *Jātaaka Tales*, ed. Fausboll, 1, 209, No. 82, and 4, 1 f., No. 439. The Pali word *Satta* is ordinarily translated "a being."
- 143a. WPOB. 7, 329, 332 f., 334 f.
144. *Asaru*, WSAB. 20.
145. J. Rhys, "Hibbert Lects.," 1886, 210.
146. *Fafnis Mäl.*; NE. 176 f.
147. See WSAD. *Andara*, 13 f.; and *Dar*, *Dara*, 51; and for illustrations from Sumerian seals, etc., WPOB. 245 f., 315 f.

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The later bards in their prose notes falsely make this *Andvara* to be a "dwarf," presumably because Snorri introduced that name in the list of dwarfs in the Völo-Spa Edda, from which it is absent in the CR. MS.

148. *Hjál-preks*, wherein *H* probably represents an early *Kh*, as it does in *Hatti* for *Khatti* or "Hitt"-ites, see WAOA. 33, and thus might be a corruption of *Khilikia* or "Cilicia," which I have shown was sometimes shortened in *Sil*, WPOB. 43 f.
149. Here Loki-Baldr, by his "glowing linden lance" (as in previous verse, see Note 30) is identified with the libertine "Sir Lancelot" of the later Arthur legends.
150. *Oinn* here though probably a contraction for "Odinn" or "Od-o'-the-Inn," is in series with the Sumer-Akkad name *An* or *Anu* for "Lord of Heaven."
151. *Fors*="waterfall," Scots *Force*.
152. G.Ma.; NE. 65, 51 f.
153. *Ölr* as written in text literally means either "Aled," i.e., "worse for ale," or *Öli*, "an idiot" (VD. 759). I have rendered it "holed" (Icelandic *Hol*) under the circumstances; but it is probably "aled."
154. Text in H. Winckler, *Der Thon-tafel-fund von El Amarna*, p. 166; and see L. King, *First Steps in Assyrian*, 215 f.
155. WSAD. 20.
156. Text in NE. 273, 1 f. and "translation" in CPB. 1, 181 f.
157. *Vallams*=of wealth.
158. The inscription reads *In-ili* or *In ni-ni*, i.e., House or Inn of *Ili* or *Nini*—*Nini* is dialectic for *Nana* title of mother-goddess, and *Ili*=*El*. But the words are usually translated by Assyriologists as "House of the gods."
- 158a. See later, Scene XXIII.
159. HL.; NE. 286, 12 f.
- 159a. Zeus (i.e., *Zagg*, *Zax*, or *Thor*) was, according to the Greeks, nourished by the milk of the Goat *Amallithain* (which name seems coined from that of Adam's mother, *Hledi*, with Sumerian prefix of *Ama*, "mother.")
160. *Hälf Dan fyrri*="First of the Dan region." *Hälf*=in Ulfila's Gothic and Anglo-Saxon *Half*, "region or quarter of the world," VD. 242. It literally means "Half" in sense of Half of the World. Thus in Icelandic and Norse *Austr álfa*="The East or Asia." *Hälf* is also used in the sense of "Kin." *Dan* country here designated is obviously the Danube Valley.
161. *Ærtan*=Gothic *Vestan*, "Western," cognate with French *Quest*. In the same Edda *Austr*="East."

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162. *Ædl*, royal clan name of King Adam-Thor from Sumerian *Etil*, "Lord," see Note 58.
163. *Yngl-ing*. This I have suggested is the clan-name of the Angles and source of "English," WPOB. 186.
164. *Iörmun*, a title of the Matriarch as "The Worm or Serpent," and the *Irmung* or *Erming* name for "Devil" in Anglo-Saxon, see WSAD. 73-4.
165. *Eylimi* = Old English *leman*, "sweetheart, lover," cognate with Icelandic and Norse *elía*, "a concubine."
166. *Gær-völl*, NE. 291, 43. *Völl* = ordinarily an enclosed field or paddock, from *Völ*, "a pole," derived as I have shown from Sumerian *Bal*, a "pole," WSAD. 26. It thus designated a palisaded enclosure, and might be rendered "walled."
167. This last verse is the concluding verse of the Edda first cited in this Scene, NE. 275, 14.
168. WPOB. 8, 322 f.
169. WISD. 30 f., 123 f., 127 f.
170. WPOB. 203 f., 331 f.
171. *Loka Senna*, NE. 93 f.
172. *Ægis*, see its Sumerian original *Azag*, WSAD. 22. As the Lord of Plants he is disclosed to be the Sumerian Gothic original of Jack and the Bean-Stalk.
173. *Bauge*, from the Sumerian title of *Bakus*, the historical source of Bacchus, see WSAD. 26
174. *Her* = Arya or Aryan, see Sumerian original *Harri*, *Ara*, *Ar*, WSAD. 15.
175. *Vidar* here and later is a title of Cain, presumably because he was born in *Vidara*, the Sumerian original of the name "Pteria" for Thor-George's capital in Cappadocia, the old Helot capital at the site of the modern Bogaz Köi. In Sumerian, *Bidarra* means "joyous," and is written by the sign of a harp (Br. 10880 and BW. 495); and we have seen that Cain was a harpist in Scene X, wherein he also is called a "bard," *Bragi*, from Sumerian, see WSAD. 34.
176. This sentence is disclosed as the evidently misread source of the later Arthur legend of Sir Gawain cutting off the head of the Green Man, who goes off carrying his head in his hand.
- 176a. *Muspell* is referred to as a dark forest on the borders between Thor's Highland territory and the Eden plain. It is evidently the Chaldean *Mušpalu* (for Sumerian *Pu-lal*, cp. Br. 10274, and M. 7801-2), meaning "Full of, or deep with, Trees," which was the name of a district (MD. 608, and cp. Xenophon's *Anab.* iii. 4, 10, for *Mespila*, where the word means "Medlar trees").

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177. On this reference to Fal's Fiery Wheel, see Scene XV.
178. V.; NE. 10, 44.
179. *Hvera lundí*=Ewer-grove.
- 179a. GM., NE. 63, 39.
- 179b. *Skollo*, possibly a pun on *Skalli*, "Bald," for *Baldr*.
180. Sayce, *op. cit.*, 478, 480.
181. Cp. Reisner, cited by Langdon, *Tammuz and Ishtar*, 13.
182. Cædmon's Poems, tr. C. W. Kennedy, ll. 367-384.
183. BE. text gives all these five verses in this sequence; but CR. etc. displaces the last three, see NE. pp. 6 and 8.
184. *Brihad Devatā*, A. Macdonell, 290.
185. "Orpheus," I venture to suggest, may possibly be coined on the territorial title of Thor as King of *Oropos* or *Oropus*, *i.e.*, an ancient title of Carchemish or Eden, of which we shall find that Thor latterly became king. On this *Oropus* title for Carchemish, see my articles in *Jour. Roy. Asiatic Soc.*, 1922, 267 f. and 380 f.
186. Virgil, *Georgics*, 453 f.
187. On the Adamite origin of St George's Cross, and of the long or pedestalled Cross as a pre-Christian Aryan religious and "devil-banishing" symbol from the Sumerian period downwards, and the manner and date of its introduction into Christianity by the Goths, with numerous representations, see WPOB., 6 f., 250, 255, 262, 278 f., 289 f., 294 f., 301 f., 314 f., 344.
188. *Thors Drapa*. Text in CPB. 2, 19 f.
189. *Gallmann*. This title for *Baldr* seems clearly to be the Sumerian *Galmahanna* title of *Ablu* or *Tammuz* in the Chaldean hymns cited by Langdon in *Tammuz and Ishtar*, 117; and see Note 141.
190. This rather condensed text seems to read thus. *Vanir* may, however, be a designation of the War-wolves as "Vans," *i.e.*, of "The Wolf of Van or Fen," *i.e.*, *Loki*.
191. *Vik-inga*= "voyagers," from *Vikia*, "to move, turn, steer," cp. VD. 716. The term "Viking" thus did not mean "pirate" as in the later period.
192. *Siðla* here for "king" is of immense historical importance, as it is the old Sumerian *Sila* for "king," the *Sila* of the Hittites and *Silu* of the Akkads and Assyrians, and it was used by the Brito-Phœnicians as the word for "king."
193. *Arfi* or "Ox," as a title for *Cain*, is significant, as *Cain* is further on called "Ox," the equivalent of his Sumerian title of *Ama*, "wild bull" with the sense of "warrior" and a title

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- of great Sumerian kings (see WSAD. 12); and Cain is called *Ama* in the Indian Epics, see my WMC. 140 f.; and he is also called *Amo* in Edda, see Notes 207 and 212.
194. *Siba*, "shepherd," disclosing the Sumerian origin of that English name.
195. Sayce, *op. cit.*, 483, 490, and cp. WPOB. 262 f.
196. *Vishnu Purāna*, ed. Wilson and Hall, 1, 183.
197. *Hūf-stiori* = "Hooded Steer." On the frequent references to "The Steer-god of Jacob" in the Old Testament, rendered in the English translation as "The Mighty one of Jacob or Israel," see T. K. Cheyne, *Tradition and Beliefs of Ancient Israel*, 1907, 35, 371, 499, 507.
198. *Fun-ristis* = "Fire-wrester." This identifies again Thor or Bur-Mioth with Pro-Metheus, who, according to the Greeks and the Indian Epics wrested fire from heaven and brought it to the home-hearths of men.
199. See Note 197.
200. *Ell-Ida*. Here El gets her double title of Ell and Ida (or Heide). Or it may be the full Semitic form of her title as *Illatu* of the Assyrian and Chaldee.
201. *Kiaol*, as title of the Matriarch is clearly a variant spelling of her previous title of *Gul*, *Gull* or *Gal*, which ordinarily occurs in Sumerian as *Gul* or *Gulā*.
202. *Lopt*, title for Loki appears to be a variant of his Semitic title of *Labu* or "Lion."
203. *Thor Drō Midgardz Örm* or *Hymis Kvida*. Text in NE. 85 f.
204. *Hver* = "bowl for drinking water, wine," preserved in English as "Ewer." It is derived as I have shown from the Sumerian *Ewir*, "a drinking-cup or vessel," see WSAD. 76.
- 204a. Hebrew *Ēgel*, "a bull-calf or young bullock, the golden calf worshipped by the Israelites," Deut. ix. 16. It was also title of "a leader or prince," e.g., Psalms lxxviii. 31.
205. *Āst-rād*, *Āst* = "Love," the Anglo-Saxon, *Est*, *Oest*, "Love" and designating the goddess *Eastore* of the Anglo-Saxons, who gave her name to "Easter-day," see WSAD. 76. It thus appears to be cognate with *Astarte* of the Greeks and *Oshtar* of the Semites. *Rād* = "counsel" cognate with Old English *Rede*; it also means "foretelling" or "foresight," cp. VD. 485.
206. This late text has *fadirs*, i.e., "father's," to adapt it to the late Wodanist view that *Hymi* or *Ymi* was a male. But the metre here seems to require *modir* or "mother," which is the correct term as we have seen.
207. *Āmo* with variant *Æmmo* (NE. 86, 8). This title for Cain is of immense historical significance, as it is this Sumerian title of *Ama* or "Wild Bull Warrior," see Notes 193 and 212.

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208. This title of Cain as the equal of " Nine hundred men," is disclosed as the Eddic source of Cain's Irish title of the solar hero Conn as " The fighter of a hundred."
- 208a. See WMC. 68 f., 140 f.
209. Here Baldr is called Hymi in these later MSS., and he was the source of the Indian Yama as " God of Hell."
210. *Andskoti* appears to read literally " And(-ara)-the-Skoti," wherein *Skoti*=the Sumerian *Xalti* (or Hatti or " Hittite ") which I have shown to be the origin of " Scyth," the *Skuthos* of the Greeks and of " Scot " (WPOB. 8, 322 f.). And see Note 91.
211. In the text " himself."
212. *Thiorr*=Young Bull, and equivalent of Greek *Taurus*, " Bull," cp. VD. 740. This strikingly confirms Cain's title of *Ámo* as " Bull " in Notes 193, 207.
213. Here stanzas 16-27 of text are omitted, as they are obviously late interpolations.
214. Here the titles *Rôa* and *Kynni* are significantly used for Thor-Bur and Cain, the former again identifying Adam-Bur (the *Bur* or *Puru* of the Sumerian, see WSAD. 42), with his Indian Vedic and Epic title of *Purû-Ravas* or " Purû of the Sun " (*Ravi*)=" Sun," the *Ra* of Egyptian, and both derived from the Sumerian *Ra*, " Sun " (see WPOB. 242, 246 f. and WSAD.).
215. *Gleri* in Icelandic=" glass," VD. 203.
216. *Bur*=" Stone Bowl " in Sumerian, WSAD. 42 ; and cognate with *Hver* of the Edda, the *Ewir*, Sumerian for " a drinking-bowl or jug," see WSAD. 76.
217. Sayce, *op. cit.*, 479 f. For " Mul-lil " therein, or reading now given up, I have substituted the later reading of " Lord Sakh," see WPOB. 244, 259 f., 343 f. And on his identity with the Sumerian *Adamu*, see MD. 587.
218. NE. 68 f., and Scenes IX and XVIII.
219. Sayce, *op. cit.*, 483.
220. Details with proofs in WMC. 481 f.
221. On the origin and meaning of name " Chaldee " or " Chaldee of the River," and the source of " Celt " or " Kelt," see WPOB. 99.
222. This old descriptive phrase for the Battle of Eden between the Chaldee Edenites and the Aryans that " Fields sink into the sea " appears to be the germ from which the later Chaldee myth-mongers invented their myth of " The Floods." And see Note 226.
- 222a. Br. 5634.

NOTES TO THE TEXT

223. *Hubur* or *Xubur* as title of Mother *Ilu* or *Illat* or *El*, see MD. 303; disclosed as source of the name of "Old Mother Hubbard" of dog-feeding fame.
224. See *Tayā* in Vedic text in Scene XX, p. 252.
225. Professor Pinches, *Completed Legend of Bel Merodoch and the Dragon*, 1927, 7.
226. Literally "like opening clouds." 227. Sayce, *op. cit.*, 482-3.
228. WPOB. 249, 334 f., 349 f. 229. WSAD. 20.
230. The Hebrew variants, *El*, *Eloh* and plural *Elohim* are all rendered "God" in English version.
231. In the ancient Greek text of the *Testament of Abraham* (ed. M. R. James, Cambridge, 1892, 39) Abel is called "The Judge of Hell."
232. T. Barns in *Hastings' Encyclopedia of Religion and Ethics*, 8, 621.
233. WPOB. 164 f., 281 f. 234. *Ib.*, 349 f.
235. Baring-Gould, *Life of the Saints*, Sept., 434. 236. *Ib.*, 437.
- 236a. NE. 289, 29.
237. *Thāfa*, "a mound," VD. 750. And on its identity with the *Thupa* or "Tope" of Pali and its source in the Sumerian *Tup*, a mound, and its English derivatives, see WSAD. 60, and cp. WBT. 262 f.
238. NE. 312-13.
239. On "Abel" in Sumerian and identity with Baldr, see Note 28.
240. *Sirtur*, title of Wodan, see Notes 23, 63.
241. S. Langdon, *Tammuz and Ishtar*, pp. 10 f. In these extracts from the hymns, for "Tammuz" of the translation, its synonym of "*Ablu*, the established son" is substituted; and for *Anu* ("heavenly" and "lord") its Semitic synonym *Ilu* or *Illatu*, "lady" is substituted; and for *Eanna*, its meaning of "temple."
242. *Hūs Drāpa*. Text in CPB. 2, 23.
243. *Hlödodynjar*=home-hearths from *Hlöd*, "hearth," cp. VD. 272.
244. Most of the MSS. here have *hann*= "he" for *hana*= "she."
245. Text in CPB. 2, 24.
246. *Ur-Sæl* is apparently "*Sæl* of *Ur*," in which *Sæl* presumably is the Sumerian *Sal*, "woman." But in Anglo-Saxon *Sæl*= "good, happy."
247. *Innan* in *hlaut innan sva minnom*, may possibly represent the Sumerian *Inninni*, variant of other *Nana*, matriarchal "mother-goddess" title. 248. Text in CPB. 2, 27.

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249. On the Sumerian *Buzur* title, see Br. 8634 f., BW. 392 ; PSL. 67. And on *Buz*, "a witch," as title of the Semitic matriarch or "earth-goddess," see WSAD. 43.
250. *Suivaor* here is possibly phonetic spelling for Sumerian *Xubur*, a dialectic form of *Khubur*, a Semitic title of the mother-earth "goddess," disclosed as source of "Mother Hubbard"—*V* and *B* being freely interchangeable.
251. Text in CPB. 2, 26-27. 252. Sayce, *op. cit.*, 483.
253. *Ib.*, 379 f. 254. Budge, *Gods of Egyptians*, 1, 325.
255. *Vishnu Purāna*, ed. Wilson and Hall, 1, 186.
256. Thera-gāthā, 151, transl. by K. J. Saunders in *Heart of Buddhism*, 1915, 36.
257. See for ancient Sumerian and Phœnician figures of these two forms of Cross with full proofs of their Solar Fire origin and ritual, WPOB. 290, 294 f., 316 f.
258. See on *Asa* Note 40 and WSAD. 20 ; and on the Emperor Sushena ("Gimil Sin"), WISD. 55 f.
- 258a. On *Rum* as Sumerian synonym for *Edin* or "Eden," see Note 4 and WSAD. 69.
259. Sayce, *op. cit.*, 478, 481-3 and see *re Dar*, Note 38.
260. Langdon, *Sumerian Psalms*, 199. For *En-Lal* its amended reading of *Lord Sakh* is substituted.
261. Cædmon's Poems. Junius MS., ll. 363-7, transl. by C. W. Kennedy, 1916. 262. Vft. ; NE. 52, verse 51.
263. Text has "she sees," here descriptive of the utterance of the former singing Sibyl or Balladist.
264. Sayce, *op. cit.*, 450, 483.
265. Langdon, *Sumerian Psalms*, 22-23, wherein the words in brackets are mine, also *Urdu* for its variant *Eridu*, regarding which see Note 79. This Chaldee hymn does not say how Tammuz returned from Hades or Hell ; but he is again accompanied by his mother, also called his "sister" and "wife." In the later Semitic hymns his mother is made to go to hell and bring him back as a resurrection from the dead, and he is then invested with the attributes of the Sun-God of the Aryans, disclosing his partial assimilation of Adam's cult. And latterly he was made the Sun-god of the Mother-cult, as Apollo, Abel, or Apollyon, the sanctified Lucifer.
266. Christmas-tide under the name of "Iöl, Jöl or Yule" was the great "pagan" Gothic festival of the winter solstice or returning of the Sun.
267. *Sir Gawayne (Gawain) and the Green Knight*, tr. by K. Hare, 1918, 2 f. 268. See Note 36a.

NOTES TO THE TEXT

269. WISD. 30 f. ; and my article in *Asiatic Review*, 1925. 678.
270. WISD. *passim*.
271. On the latter, see WSAD., WMC. and WAOA.
272. WPOB. 160, 169, 171, 216, 413, and see my WMC.
273. See WMC.
274. This verse is variously displaced in different MSS., being 21st in the *Codex Regius* (NE. 5), 25th (ll. 105 f.) in Bergmann, and variously ll. 57 f. and 64 f. in CPB.
275. Text has "she sees" here as recitative in repeating the earlier Sibyl's speech.
276. This seal with many others of this reactionary Moon-worshipping dynasty of Ur shows that Wodan or Bodo was latterly deified by the Semites as "The Moon-god," and his name approximated to Thor's title of *Uduin* or "Odin." His Eddic title of *Bodo* is seen in Note 23 and Figs. 5, 7 to be derived from his Sumerian name of *Budu* or *Budun* or "The Serpent Footed," and agrees with his Indian title of *Budha* as "Son of the Moon (Soma)" and his Vedic title of *Budhnya* or "Serpent of the Deep." His Eddic title of *Bauta* agrees with Sumerian *Batu*, meaning "Deep, Hidden, Secret" (Assyrian *Kat-ma* Br. 9993, wrongly read there "Shu-ma") and a title of the Moon sign Br. 9971. And this is in phonetic series with his Egyptian title of *Patah* or "Ptah." He is also called in later Semitized Sumerian "The god *Udan* of Uru City" (Br. 6453), *which name is obviously the source of the confusion of Wodan with Odin or Thor*. The Semitic equivalent of this *Udan* title is *Nannaru* or "The Luminary," i.e., The Moon. And "Mooney" is repeatedly an Eddic title for him and his son Baldr. *Udan* is possibly related to Hebrew god-name *Adonai*.
277. This *Löd-Urr* title of Thor's son Gan or "Cain" as teacher of handicrafts, identifies him with Tubal Cain. *Löd*=a Lathe, specially a "Smith's Lathe" (VD. 404) ; and *Urr*=the Urus Wild Ox of the Taurus (VD. 669). Now this ox is called *Ama* in Sumerian lists, meaning also "hero," and it is a common title of Thor's son both in Sumerian and in the Edda. The Eddic bard translated it into its well-known European equivalent of *Urr*, "The Urus Wild Ox," and type of a hero. He was the traditional inventor of the Plough in Sumerian and Indian records (WPOB. 340 f.). And see Pl. XXIX.

GLOSSARY

OF MORE OR LESS OBSOLETE WORDS

A-S.=Anglo-Saxon.

G.=Meso-Gothic.

N.=Norse.

OE.=Old English.

Ger.=German.

S.=Scots.

Airt, direction or quarter, S. *Ard*, Irish; *Aird*, Gaelic, *Airtha*, region, earth, G. All from Sumerian *Arata*, quarter or region of the earth or world, see for Sumerian derivatives in other chief languages. WSAD. 18.

Ash, ash, mountain-ash or rowan; also metonymic for spear or lance, because made of ash; also for the Cross-standard or sceptre made of that wood; *Aesc*, ash or spear, A-S.; *Ask*, N.; *Esche*, ash, Ger. From Sumerian *Ish*, wood, tree, bar of wood, WSAD. 19.

Bairn, child, S.; *Bearn*, A-S.; *Barn*, child, G. From Sumer *Bir*, offspring, child, WSAD. 39.

Bale, funeral fire or pyre, S.; *Bæl*, A-S.; *Bål*, N. Also baleful or harmful. *Bealu*, A-S.; *Böl*, N.; *Bahios*, evil, G. From Sumer *Bil*, blaze, WSAD. 38, and *Bal*, hostile, destroy, baleful, WSAD. 27.

Bane, adversary, injurer, OE.; *Bana*, murderer, AS.; *Banja*, bane, G. From Sumer *Bana*, bane, adversary, kill, WSAD. 28.

Bid, Bid, beg, beseech, pray, ask, A-S., OE.; *Bidjan*, G.; *Bittan*, Ger.; *Bid*, pray, tell beads, AS. and OE. From Sumer *Bi*, *Bid*, bid, command, say, WSAD. 37.

Big, build, S. and North of England; *Bauan*, build, dwell, G.

Blade, a dashing fellow; *Blæd*, A-S.

Blae, blue, S., OE.; *Blä*, N., *Blau*, Ger. And see on Blue-Legs, WPOB. 108, 115.

Blik, blink, glitter, shine, spark; *Blic*, glitter, shine, A-S. From Sumerian *Bil*, blaze, shine, WSAD. 37.

Breeks, breeches, S.; *Breka*, OE.; *Brac* (pl.), A-S.

Byre, a bower or boudoir (latterly in S. cow-house); *Bur*, bower, chamber, A-S. From Sumer *Bar*, *Bara*, house, WSAD. 29.

Byrnie, breastplate, corslet or coat of mail, OE., S.; *Byrne*, A-S. From Sumer *Bir*, *Bar*, burnish, WSAD. 34 f.

Cantrap, *Cantrip* (Eddic *Gandr*), witchcraft, spell, charm, S.

GLOSSARY

- Carl*, a freeman, not noble, a churl; *Ceorl*, churl, A-S.
- Cellar* (Eddic *Sal*), cell, also hall or saloon; *Sal*, *Sele*, hall, A-S.; *Saal*, Ger. from Hittite *Xilano*, see WPOB. 69.
- Dirl*, throw down forcibly, twirl, S.; *Thewiril*, twirl, A-S. From Sumer *Dar*, to tear open, wound, WSAD. 49.
- Disc*, dish, OE. and A-S.; *Degschi* of Anglo-Indian soldiers. From Sumerian *Dug Dugxi*, dish, WSAD, 61.
- Doomer*, judge or doomster; *Döm*, judgment, OE. and A-S.; *Doms*, G. *Themis*, law, Greek. From Sumer *Dim*, judge, WSAD. 56 f.
- Doughty*, valiant; *Thyhtig*, A-S. From Sumer *Dug*, a leader, WSAD. 61.
- Ear*, plough, OE.; *Eri-an*, to plough, A-S. From Sumer *Ar*, plough, WSAD. 14.
- Earn*, *Erne*, eagle, OE.; *Earn*, A-S. From the Sumer *Ari*, eagle, WSAD. 18.
- Edda*, sacred Gothic epic. On the Sumerian origin of name, see Appendix I.
- Een*, eyes, S. From Sumer *In*, eye,
- Eke*, in addition to. In Eddic *Ok* is used often in this sense. From Sumer *Ag*, *Aka*, increase, WSAD. 7.
- Elf*, *Alf*, child, also dwarf aborigines.
- Endil*, giant; *Ent*, giant, A-S.
- Ewer*, vessel for drinking wine, etc.; *Ewer*, water-jug, OE.; *Huer*, jug, N.; *Eimer*, a peril, Ger. From Sumer *Ewir*, vessel for water, wine, etc., WSAD. 76.
- Fan*, a banner or flag, OE.; *Fana*, A-S.; *Fahne*, Ger.
- Fare*, fare forth, travel, voyage, OE. From Sumer *Bar*, *Far*, far away, cross over, WSAD. 30.
- Fell*, a hill, S. and North of England.
- Felt*, skin or fur cloak, OE.; *Fill*, skin, hide, G.
- Fey*, death-fated, S.; *Fæge*, A-S. From Sumer *Fi*, deadly serpent, fay, WSAD. 76 f.
- Fisl*, a clan of Edenites; *Fifel*, a sprite, A-S.
- Filbert*, humorous for head as "a nut."
- Fledge*, let fly or flee; *Fleogan*, let fly, A-S., from Sumer *Bulux*, *Fulux*, flight, velocity, WSAD. 40.
- Fold*, a field, earth; *Felde*, earth, A-S.; *Feld*, field, Ger.
- Force*, a waterfall, S. and N. of England. A test word as in N. and other Scandinavian languages it is *Foss*, without *r*. From Sumer *Bur*, *Pur*, flood, water, pouring water, torrent, WSAD. 41.

THE BRITISH EDDA

- Gamal*, old man ; *Gamol*, *Gamel*, old, *Guma*, old man, A-S. and G.
From Sumer *Gam*, bent, depressed, WSAD.
- Gang*, go, OE., S. and A-S. and Sanskrit. From Sumer *Ga*, *Gin*,
go, WSAD.
- Gangrel*, wanderer, vagabond, S.
- Gap*, gape, gulf, chasm ; *Gappe*, OE. ; *Gaffen*, to gape, Ger. From
Sumer *Gab*, *Gap*, split open, WSAD.
- Gar*, a spear, dart, OE. *Gār*, dart, javelin. From Sumer *Gar*,
Gir, dagger, spear, WSAD.
- Gar*, make, cause to make or do, S. From Sumer *Gar*, made do.
- Gleg*, clever, apt, sharp, S. ; *Glian*, wise, A-S.
- Gram*, magic, spell, mystery, OE. ; *Gramarye*, OE. Supposed
source of word "Grammar," as mystery, charm, magic.
- Greet*, *Grat*, weep, wept, S.
- Grim*, grim, fierce, cruel, OE. and A-S. From Sumer *Gir*, a
wolf, beast, WSAD.
- Haver*, talk foolishly, garrulous, S.
- Hefir*, he-goat—title of Cappadocian Gothic warriors. *Avier*,
he-goat, S. ; *Hæfer*, *Heber*, he-goat, A-S. From Akkad *Habiri*,
title of Hittite warriors, WSAD.
- Hefty*, strong, literally "heaver-up." From aspirated Sumer
Ub, *Up*, up, WSAD. 14.
- Her*, title of lord, master and dialectic for *Ar*, *Harri*, "Aryan."
Hearra, lord, master, A-S. From Sumer *Ar*, *Harri*, lord,
master, "Aryan," WSAD. 15, and WPOB. 5 f., 12, 132, 191,
235, 257, 345 f., 361.
- Hetman*, title of Cossack Scyth leaders. Akin to *Heth*, *Hatti* or
Hittite, and *Catti*, title of Ancient Briton ruling race. From
Sumer *Hat* or *Khat*, "ruler."
- Hight*, be called or named, OE. ; *Hätte*, A-S. ; *Heisse*, Ger.
- Hild*, war, OE. and A-S. From (?) Sumer *Khal*, *Hal*, rushing,
fire, or *Khul*, *Hul*, hostile, destroy (with formative final *d*),
WSAD.
- Holm*, a mound, OE, A-S., Ger.
- Horg*, a temple or altar. *Hearg*, a fane, temple, A-S. ; *Church*, E.
Kirk, S. ; *Kirche*, Ger.
- Horn*, a pinnacle, OE. and A-S. and Ger.
- Howe*, a low mound, low hill, in S. a hollow.
- Hurter*, a sword or club. *Heor*, *Heoru*, a sword, A-S.
- Inn*, a hospitable hall or residence. *Inn*, dwelling, lodging, A-S.
From Sumer *In*, a house, WSAD.
- Intil*, into, S.

GLOSSARY

- Kem*, comb, S. *Cam*, *Kamb*, OE.; *Kamm*, Ger.
- Lake*, *Laik*, gift or pledge, OE. and S. *Lac*, *Loc*. Middle English. (*Lave* or *Lök*), *Läk*, gift, A-S. *This is a critical Eddic word for the place of the composition of the Eddas*, as it is not found in Icelandic or Scandinavian with the sense of "gift," only in Old British. Now, I find that it and its dialectic variants are derived from the Sumer *Lāg*, a gift, see Br. 5951, 5969-70; PSL. 216 and WSAD. It is obviously related to "*Luck*," "good fortune" and *Lucre*, "wealth, coin," which are cognate with Sanskrit *Lakshmi*, "luck, good fortune."
- Lark* (with intrusive Cockney *r*), game, play, sport. *Lak*, *Lok*, OE. *Lāc*, play, contest, sport, A-S.; *Lachen*, Ger. From Sumerian *Lakh*, "to go or run, go and come," pictured by a pair of legs, Br. 4935 f., see WSAD. It is cognate with Sanskrit *Laksha*, "to aim at a target" in play or war.
- Leman*, lover, sweetheart, OE. *Leaf-man*, or lover, A-S.
- Lief*, love, beloved, agreeable, pleasant, OE., and S.; *Lieb*, love, Ger.
- Lift*, the sky, OE. and S. *Lyft*, air, A-S. From Sumer, *Lib*, *Lif*, lift up, WSAD.
- Limmer*, a mongrel hound, a jade.
- Ling*, heath, presumably from *Ling*, "a species of rush or thin grass." Jamieson, *Scot. Dict.*
- Lout*, to bend low, also a hulking fellow, S.; *Lut-an*, to stoop, A-S.; *Hulan*, G.
- Lowe*, flame, S. *Leg*, *Lix*, light, flame, shine, A-S.; *Löwe*, Ger. From Sumer *Lakh*, *Lax*, *Lah*, light, shine, flame, WSAD. and WPOB. 344.
- Mace*, a stone mace or club, also sword and The Cross-standard or Sceptre; *Mece*, sword, falchion, A-S. All from Sumer *Mas*, a mace, bar, wood-sceptre, cross-symbol, bright, fire, smash, WSAD. under *Bar*, 33, and WPOB. 278, 412.
- Marches*, boundary, border, bound-marks; *Mearc*, boundary, A-S.; *Mark*, Ger.; cognate with Sanskrit *Marga*, a path, a track. Now seen to be from Sumer *Mar*, set, place, establish, twist, turn, rest. Br. 5820 f.; BW. 262, and see WSAD.
- Maun*, must, S. The Eddic Gothic form *Mun*, preserved in the Scots, *Maun*, for this "obligatory" verb suggests that the unknown root had not a final *t* as conjectured by Skeat and others, based on Chaucer writing *moot* for the modern "must"; but that it was a simple *Mu*, and that the affixes *n*, *t* or *st*, are merely formative or case-endings. It thus seems probable that its unknown root is the Sumerian *Mu* or *Ma*, "to go forth or out, create, drive away." Br. 4302 f., and see WSAD.

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- Mere*, a mere, marsh, lake, sea ; *Mere*, lake, sea, A-S. From Sumer *Mer*, watery space, marsh, tearing storm water, *i.e.*, "sea," see WSAD., PSL. 237 and WPOB. 243, 260.
- Mickle*, much, OE. ; *Micel*, *Mycel*, A-S. ; *Muckle*, S. From Sumer *Makh*, *Max*, much, great, many, maximum, see WSAD. and WPOB. 252.
- Moot*, *Mote*, meeting, assembly, or council for discussion in towns, as opposed to *Thing*, a district or national council or parliament ; *Mot*, *Ge-Mot*, A-S.
- Neive* (in text, *Hnefa*), fist, S. The Eddic spelling suggests the word is based on the word "Hand" with the *d* omitted.
- Ness*, nose or promontory of land. *Naes*, A-S.
- Nout*, neat or bullock, S. ; *Neāt*, A-S.
- Orm*, serpent, worm, dragon, OE. ; *Wyrn*, A-S. From Sumer *Erim*, the enemy, the sea as chaos, or evil spirit, WSAD. 73 f.
- Pyre*, pile of wood on which dead body is burned. From Sumer *Bir*, *Pir*, fire, burn, WSAD. 33 f. ; WPOB. 291.
- Quean*, a saucy woman, courtesan, OE. and S. From Sumer *Gin*, a maid-servant, concubine, WSAD.
- Rede*, *Read*, counsel, advice (rational), OE. ; *Raed*, A-S. ; *Rede*, Ger. From Sumer *Rid*, direct thoughts, overseen, Br. 5956, Meisner 4279, BW. 270 and WSAD.
- Regi*, rulers, princes, kings ; *Ræswa*, ruler, counsellor, chieftain, prince, A-S. ; *Rex*, *Regis*, Latin ; *Rāja*, king, Sanskrit. *Lāja*, king, Pali. From Sumer *Lu-sa*, king, lord, WSAD, with common interchange of *R* for *L*, see WAOA. 37 and WPOB.
- Rune*, runic letters, mystic spells, mysteries ; *Rūn*, A-S. "Rowan," the symbol of the Gothic Cross, appears to be related to Sumer *Gu-Run*, "a berry or fruit," the word-sign for which has the form of a Cross, WSAD. and cp. WPOB. 311. On Runic letters, see WAOA. 21 and plates.
- Sark*, shirt, OE. and S. ; *Serce*, *Syrce*, A-S.
- Shaw*, thicket, small wood, OE. *Scaga*, A-S.
- Soke*, a district in old British law held by *Socage*, or tenure of land by service, fixed or determinate in quality ; also a miller's right to grind the corn within a certain manor.
- Stound*, a time, hour or so (short course), OE. ; *Stund*, A-S. ; *Stunde*, "an hour," Ger. It seems to be the origin of the modern slang "Stunt."
- Swart*, swarthy, dark, black ; *Sweart*, A-S.
- Swither*, doubt or hesitate, OE.
- Tang*, a sharp-toothed goad or prick ; *Steng*, A-S. From Sumer *Dan*, tooth, cut, tear, WSAD. 49.

GLOSSARY

- Thane*, a nobleman, by office or service, OE.; *Thegn*, A-S.; *Than*, Ger. From Sumer *Dan*, *Tan*, lord, WSAD. 49.
- Thing*, assembly, council or parliament, OE. and A-S. From Sumer *Dim* (*Ding*), judgment, WSAD. 57.
- Thole*, tolerate, endure, bear, suffer, OE. and S.; *Tholi*, A-S. *Tolère*, Latin. From Sumer *Dur*, endure, stay, dwell, WSAD. 66, with common dialectic interchange of *T* or *Th* for *D* as in *Thor* for *Dar* or *Dur*, and see WAOA. 28; and *L* for *R*, see above.
- Thrum*, end of weaver's thread edges, outskirts, border, fringe, OE. and S.
- Tope*, a burial-mound or burrow. See Note 237, and for Sumer source of name, WSAD. 60.
- Tush* (Eddic *Thegia*), be silent! OE.; *Tac-eo*, Latin. It is disclosed as derived from the Sumer *Tāk*, cease! shut off, lock up (Br. 1411, MD. 381, BW. 68), and see WSAD.
- Twa*, two, S. From Sumerian *Tab*, two.
- Wae's me*, S., for "Woe is me."
- Wale*, to choose, select, S. and N. England; *Wählen*, Ger.; *Val-ere*, to value, *Vello*, pluck out, pull (out), Latin; *Val*, to be attached to, to cherish, Sanskrit. From Sumer *Bal*, *Pul*, to pull (out), draw, take, bring away, WSAD. 26 (and cp. Br. 268; MD. 238, with Akkad synonym *Etega*, take down, pull). It is the Sumerian root of "Value."
- Warlock*, a weird, wizard or witch, S.; *Orleg*, fate, A-S. From Sumer *Bar*, a seer, conjurer, weird, WSAD. 34, plus *Lakh*, fire.
- Wed*, pledge, OE. and S.; *Widmen*, Ger., and from Sumer *Bid*, swear, oath, pledge, WSAD. 37.
- Weem*, cave, OE. and S. From Sumer *Ama*, womb, WSAD. 1.
- Ween*, suppose, imagine, fancy, Middle English; *Wën*, OE. and A-S. From Sumer *In*, *Inu* or *Bid*, see, perceive, know, wit, WPOB. 77 and WSAD *Bid*, *Idi* or *In*, 37 f.
- Were*, man, OE.; *Wer*, *Fyr*, *Fir*, A-S.; *Vir*, Latin; *Fērōs*, *Erōs*, a hero, Greek; *Vira*, hero, Sanskrit. All from Sumer *Eri*, *Uru*, man, hero, WPOB. 274, and WSAD.
- Wit*, wit, see, perceive, know, OE. and A-S.; *Vid-eo*, Latin; *Fidō* or *Eidō*, Greek; *Vid*, Sanskrit. All from Sumer *Bid* or *Idi*, know, see, perceive, WSAD. 37, etc.
- Yule*, old pre-Christian Gothic festival of the winter solstice. On Sumero-Hittite origin of the name, see WPOB. 69.

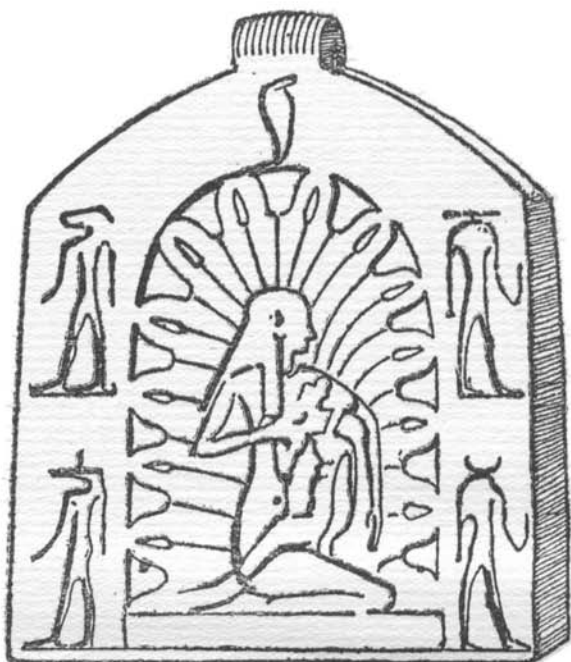


FIG. 145.—Eve (Isis) and infant Cain deified as "The Mother-Son" in Ancient Egypt. (After Budge.)

Note they are seated amidst lotuses and guarded by the vanquished Serpent and the animal-headed totems of Eden.

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